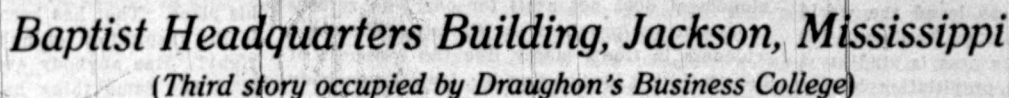


New Series Volume XXIII No. 34



The Norwegian Baptist Divinity House has severed its connection with Chicago University and will henceforth be associated with the Northern Baptist Seminary of Chicago, an institution that stands by the Book.

Only once, in Romans 5:11, does the word atonement occur in the New Testament in the King James version of our Scriptures, though it occurs about eighty times in the Old Testament. But the thought of atonement runs through the whole book from Abel's bloody sacrifice to the Lamb as it had been slain in the midst of the throne. Someone once said to John Newton, "I've read the Bible and I don't see any atonement in it." Newton quietly replied: "I tried to light my candle the other night, but the extinguisher was on it." If you read the Bible without seeing the atonement, there is some sort of extinguisher on the candle. It may be a prejudice or a false teaching.

The necessity of the atonement is denied only by those who make light of sin. Now, if sin be embryonic goodness, righteousness in process of formation, hallucination of moral mind, why, the less you say about it the better. But if sin be what God says it is, alienation from him, disease of soul that brings eternal death, moral and spiritual anarchy, something that keeps heaven out of man and man out of heaven, I tell you atonement then begins to amount to something. Seeing sin as it is, God's righteousness demands and his love provides atonement.

Defining the Atonement.

What is atonement? You will find it as clearly defined, I think, in Romans 3:24-26, as in any portion of Scripture:

"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus."

"Justified by grace through the redemption that is in Christ Jesus." "By grace" means that there is no merit in us at all, and the basis of it is redemption that is in Christ Jesus. To add works as the ground of justification is to destroy the grace, but to add works as the result of justification is to crown grace with glory. That is its due.

God set forth Jesus Christ to be a propitiation. That is the Godward side of it, and it is very important. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." Now, God did not love us because Christ died. Christ died because God loved. "God so loved the world that he gave his only begotten Son," and his love as well as his righteousness is vindicated.

God does not demand a propitiation by the sacrifice of another. Bear that in mind. But he makes propitiation demanded by his own nature thru the incarnation, humiliation and sacrifice of himself. What his righteous nature demands his loving nature gives. And this propitiation is through faith in his blood, no in the living Christ. It was not the live lamb tied at the door of the home at Goshen; it was the slain lamb with the blood sprinkled on the door post and the lintel, that saved the first born of the Israelites. Faith in a perfect model may inspire to noble deeds, but it does not save from sin. Faith in a wise teacher may lead us to sit at his feet and learn, but it does not remove guilt. Faith even in the miracle-worker may give us glimpses of a God of power, but it does not relieve the guilty conscience.

Purpose of The Atonement.

God's purpose in this propitiation is to declare his righteousness. Calvary is God's declaration of righteousness. Jesus died that all the world might know this righteousness. Was it not a manifestation of love? "God commendeth his love toward us in that while we were yet sinners, Christ died for us." Christ on the cross is the commendation of God's love and the declaration of his righteousness. He would have us believe in his love while we see the manifestation of his righteousness. Love gives all that righteousness demands, and righteousness is pleased with all that love would give.

God can now be just—and that brings us to the heart of it—and the justifier of him which believeth in Jesus. If I accept Jesus Christ as the Lamb of God that taketh away the sin of the world I may now lovingly demand salvation on the ground of justice. "That he might be just and the justifier of him which believeth in Jesus." "If we confess our sins he is faithful and just to forgive." Forgiveness is now demanded by justice as well as granted by mercy. "Mercy and truth are met together. Righteousness and peace have kissed each other. Justice demands what mercy delights to give. There is no war between the attributes of God. --To save a sinner without atonement for sin would destroy God's righteous rule. I believe it would be the abdication of his throne. But now that atonement is made and justice satisfied, for him to refuse to save the sinner who comes to him pleading propitiation through the blood of Jesus Christ would be again to abdicate the throne. God's throne would fall if a sinner who refused atonement should be saved, and God's throne would just certainly fall if a sinner who has accepted atonement should be lost. The foundation of both heaven and hell is the righteousness of God. And yet let us never forget that back of all this is God's love. I believe it can be proved that hell itself is the expression of God's love, that it is the best that infinite love can do for any man who refuses to live, who refuses the vindication of the righteousness of God. All that an infinite God with infinite love and power can do for a man who refuses life is to let him die, and spiritual death is a separation from God. God does not require anything of us that he has not satisfied in Jesus Christ.

The Atonement for All, Yet Limited.

This atonement is general. "He is the propitiation for our sins and not for ours only, but also for the sins of the world." And yet it is limited. For if you turn to 1 Timothy 4:10 you will read: "We trust in the living God who is the Savior of all men, specially of those who believe." The atonement is for all. It applies only to those who accept it. I heard Joseph Cook say to an audience of 15,000 people in Madison Square Garden: "The atonement is sufficient for all men, efficient only for those who accept Christ." In the merit of the Lord Jesus there is enough to save every sinner who was ever born, but all the merit of the atonement does not avail for one who refuses to accept its provision in Christ. "There's a wideness in God's mercy like the wideness of the sea." We love to sing it. I want somebody to write a companion poem. "There's a narrowness in God's Justice, like the narrowness of the ship on the sea." If you trust yourself to the ocean without the ship you will not get much further than if you trust yourself to the ship without the ocean. It is the ship of God's justice on the ocean of his mercy that takes us into the haven of everlasting rest. Yes, his mercy is like the ocean, and his justice is like the ship. It takes the combination of the two to take us from earth to heaven.

That brings me to the question I want to ask and answer. Is it right that one person should suffer for another? "Ought Christ to have suffered?" "Christ must needs have suffered." That word "ought" brings us into the realm of ethics, of the oughtness of things. Ought Christ to have suffered, or ought he not? If he ought and you fall in with him, by accepting him by faith, you have done an ethical thing, a moral thing. If he ought and you refuse to accept him you have done an immoral thing. You have failed to do what you ought to do.

Ought one friend to suffer for another? How my heart was thrilled when as a lad in school I read that story of Damon and Pythias. Damon was held as a hostage, while Pythias went to see his friends, and expressed the wish to the comrades at his elbow that Pythias would not return, that he might die in his stead. The day before the execution was appointed Pythias ap-

pears, and then there is a friendly contest between the two as to which one should die. Damon almost demanding the privilege, and Pythias refusing to grant it. The old tyrant, Dionysius, hearing the dispute, pardoned them both and asked a part in their friendship. I have thought better of the old tyrant ever since. There was something noble in him that responded to that, and your heart responds to it—the friend who is willing to die for another.

I was walking through Manchester, New Hampshire, some time ago, and I came in front of a monument, and on the base of it I saw Dulce et decorum est pro patria mori (It is sweet and honorable to die for one's country). I wonder if they told the truth. Is it right for a soldier to die for his country and for humanity? Did you see that little grave in the mountain regions as you were touring through Europe on a frosty, snowy morning? Every day during the year a fresh wreath of flowers is placed on that little grave. You inquire about it if you want to know, and the first one you meet in the village will tell you that seventy-five years ago the village blacksmith was in the post office, and there appeared in the door a rabid dog. The neighbors children were warming themselves around the stove. When the blacksmith saw the dog with the foaming mouth and realized the danger to the neighbors' children he flung himself between them and grappled with the beast and throttled him, but not until the virus had passed into his own body. When he saw what had happened he went out and chained himself to the anvil, so the story runs, and said to the neighbors, "Just feed me till the scene's over." A few days afterward there was a mangled bloody body lying beside the anvil, and they went and tenderly took it up and buried it, and every morning since a wreath of flowers has been put on the grave out in the village cemetery. Did they do right? Did he have the right to risk his life to save his neighbors' children? Was it right for those men, women and children to remember that with gratitude? You go into that village and speak a word against the memory of that blacksmith, and you will have something disagreeable on your hands.

It was in an Austrian army that a whole regiment mutinied years ago. The courtmartial decided that every tenth man should be shot, and the lot fell upon a soldier whose son was in the ranks also. When the time came for the execution the son pushed the father aside and took his place. That has been woven into poetry. It is the inspiration of noble minds. Did he do right? Has anybody ever condemned him for it? The same thing happened in the French Revolution. When the name of the condemned were called it was the son who answered for the father's name and went out and was executed in the father's place. Dr. Guthrie is responsible for the story of the little ragged fellow in the public school who when he saw that his little weak, emaciated friend was called up for punishment because he had violated a rule of the school, hustled out of his seat and came up awkwardly and stood by his side and said, "Master, if you don't mind, I'll take it in his place. He's a friend of mine." That story was told in all the homes of Edinburgh, and that little ragged fellow was a hero. Yes, you honor men and women who suffer for others.

Is it right for God to suffer? Can perfection suffer? Mr. Spurgeon said it is the sign of perfection when it chooses to suffer for others. "A suffering God," Dr. Mable said, "is the need of the pagan world." Not a God that makes others suffer, but a God who is willing to suffer himself in order that the suffering may be relieved. Dr. Mable said: "As I traveled thru pagan countries I was overwhelmed by that conviction, that the yearning need of the pagan world is the consciousness that God himself is willing to suffer for them." What effect does that have on character? Does a suffering God make people better? Does a suffering soldier make his country any better when he dies for (Continued on page seven)

PAUL IN CORINTH
S. S. Lesson for Oct. 2nd.

Paul leaves Silas and Timothy at Burea and goes to Athens for a short stay. It appears that Paul waited for them in Athens, but they did not reach him until he got to Corinth.

Corinth was located on the narrow isthmus connecting Peloponnesus with northern Greece, which put it in touch with the Adriatic and Mediterranean seas. It was a great commercial center of nearly a half million people. Having such advantages, many Jews found their way there to carry on their respective trades. It was one of the centers of sport, and hence was full of idlers and spendthrifts. Paul tells us that it was full of much wickedness and idolatry.

1. Paul Working Alone

Just as in Athens so Paul finds himself alone in Corinth. From the time he left Antioch on his first missionary journey he had had from one to three fellow-workers with him, but now he is alone in a strange wicked city. The disappointing results of his stay in Athens, his lack of funds, and his companionless condition seem to be cooling his usual buoyant spirit. He is rather tame in his evangelistic efforts. He reasons with the Jews and Greeks only on the Sabbath day, and the rest of his time is given to tent making. Being alone, without money, and without friends, he began to look for a home and some way to earn his bread. He found one Aquila and Priscilla his wife, Jews they were, who were tent makers, so he secured labor and lodging with them. His loneliness is partially relieved in finding congenial laborers, but no doubt he is lonely in spirit for the lack of spiritual fellow-workers. In Cor. 2:3 Paul confesses that he came to them in weakness, and in fear, and in much trembling. Jesus sent out the apostles two and two. It is even hard for a preacher to hold a meeting without some congenial and spiritually minded fellow-helper.

Paul is to be commended for knowing how and being willing to work with his hands for his daily bread. He was not disposed to be a beggar, a parasite nor a board jumper, which would have taken all the teeth out of his preaching. Just because Paul was a preacher was no good reason why he should have been a sissy or a dependent.

2. Paul encouraged by the coming of Silas and Timothy.

The very presence of Silas and Timothy drove away the "blue Monday devils". Just to have Silas who had bravely and cheerfully shared the shackles, stripes and imprisonment with him in Philippi, and Timothy his beloved son in his gospel ministry, was enough to drive all the gloom from his soul.

In addition to the comfort that the presence of Silas and Timothy gave Paul, we learn from 2 Cor. 11:9 and Phil. 4:15 that they brought temporal relief from the churches in Macedonia. He can now, for a time, leave off tent making and devote his entire time to his ministry. Not that he despised manual labor, but that he rejoiced more in saving souls. His tent making was just a means to an end. Our missionaries could work for their bread, and I am sure that the most of them would do it, and do much good in their respective fields, but how much more they are accomplishing by the home land furnishing them bread. The Macedonian churches in helping Paul had a share in the great harvest that was reaped in Corinth.

We also learn from 1 Thes. 3:6-7 that Paul had greater reasons still for rejoicing and being encouraged. Silas and Timothy bring good news from the newly organized churches in Macedonia. It was natural that Paul would be anxious about the young and untried churches, but that affliction and distress, as he expressed it, are relieved and he can face about to his new task with a better relish. With his true and tried fellow-workers by his side, with sufficient funds in hand, and good news from those whom he loved

and for whom he had suffered, how he could work.

"Pressed in the spirit." This expression, says Mr. McLaren, is better understood by reading, "constrained by the word." Then what does "constrained by the word" refer to and mean? Since Silas and Timothy have come with temporal relief, and good news from the new churches, the gloom is driven from Paul's spirit and the word which he has been so feebly and timidly preaching, now grips him or compels him to present it as he has not yet done to the Corinthians. In the fourth verse it is said that he reasoned with and persuaded the Jews and the Greeks, but in the fifth, after Silas and Timothy came, he now testifies that Jesus is Christ. He quits reasoning, goes to testifying.

His testimony was so vigorous that it stirred up strong opposition on the part of the Jews. He now turns from the Jews and their synagogue and uses as a meeting place a nearby house belonging to one Justus who worshipped God. He now turns his attention to the Gentiles, but he is not so far away that the Jews who might become interested, could not find him. And sure enough the chief ruler of the synagogue became interested, found Paul and believed on the Lord. Paul, like Jesus, went first to his own blood, but when they rejected, he lost no time in turning to the highways and hedges.

3. Paul encouraged by a vision from the Lord.

By Paul's vigorous testimony bitter opposition is stirred up, and no doubt he thinks of his past stripes and imprisonment and wonders whether or not his work will soon come to an end in Corinth. He is not flinching from suffering, but is anxious about the newly begun work. So with these doubts in his mind he is granted a vision and a message from his Lord that assures him of final victory. His enemies opposed him, but they did not set on him to hurt him. Paul now has on the whole armor and is prepared to fight to the last ditch. The coming of Silas and Timothy with help and good news from the churches made him courageous, but the new harness, that the Lord puts on him makes him invincible. If a fellow will keep his head and heart open towards God, he will make it plain as to whether he should stay or go. God was not so much after saving Paul from suffering as he was after saving the situation at Corinth.

Points to be remembered.

1. One can work and suffer alone, but with a brave pal they can sing at midnight.
2. Just because a man is a preacher, is no reason why he should not be energetic and honest.
3. Grip your message until it grips you and then it will grip the other fellow.
4. Argument has its place in the ministry, but do not forget to testify.
5. In your interest and grief for the rejector and procrastinator, do not forget the "highways and hedges."
6. Bread and friends are helpful, but to be in touch with God is necessary.
7. The churches in relieving Paul, enlarged themselves.

W. H. THOMPSON

The Baptists of Jackson have already begun preparation for taking care of the State Convention which meets here in November. The pastors and others met at Baptist headquarters and began the organization of committees for all the work. Judge O. B. Taylor is General Chairman of Committees, Mr. S. R. Whitten is Chairman of the Entertainment Committee, Mr. N. T. Tull is chairman of the Publicity Committee and Mr. P. B. Bridges chairman of the Finance Committee. Plans are being made to take care of a thousand people.

Great Britain paid two billion dollars last year for liquor, nearly half the amount that country owes the United States on which they couldn't pay the interest. What fools some mortals be.

A SUPREME DUTY

There are just two supreme, sovereign, functions of our General Government. All others are subsidiary and insignificant in importance, and infinitesimal in their weight on society when compared to these two sovereigns:

1. To create war, and regulate the management and distribution thereof.
2. To create money, and regulate the value, management and use thereof.

On these two hang all the "law and commandments" so far as our peace, our prosperity, our happiness are concerned. When Uncle Sam handed us our last package of war we went at it in grand style, and with great hopes that, like the Irishman who was in domestic trouble, we were bound to have peace if we had to fight for it, and peace it would have been long ago if the people who fought for peace had had their way about it. But unfortunately in our system of politics the success of some particular party or faction is considered of more importance than peace and prosperity to the whole citizenry, or the whole world; so a little play of partisan politics hung up the whole movement for World Peace, until certain factions could decide which were to have the offices and the Government control. But this is history, sad and sorrowful history, only so far as to call to our attention that because of the mis-management of the TWO SUPREME functions of Government we have today—this day of education and enlightenment—a form of personal slavery compared to which Negro slavery was the divinest blessing, and men—white men—American citizens, are being "sold from the block in Boston Commons." Oh, thou that preaches righteousness, and didst tell us how unkind and cruel we were to our good and happy negro slaves, to think that now it is given to thee to see thine own citizens sold to the highest bidder.

But the game of politics has been played, the offices to a marked degree are now being held by other hands, and we have come again to our second chance a World Peace. The face that more than 6,000,000 human beings are out of employment, that the pangs of hunger are gnawing at the vitals of men and women who want work, and that thousands are catching a nap in public parks because they have not "where to lay their heads" on their own pillows, and all because of our own Government's mismanagement of the two Supreme functions with which our righteous fathers endowed it, only serve to emphasize to us that this is a time for serious thought, for earnest prayer, for an abiding faith. We, the people, can at least hope and pray and have faith. President Harding is a Christian, a man who believes in prayer and in the divine guidance. Secretary of State Hughes is an unusually well qualified man for the important place which he occupies, and like his chief he is a man of God. Mr. Root has a legal wisdom and reach of governmental understanding hardly equaled in the world. Senator Underwood is highly esteemed by his state and his colleagues.

Who knows but these men have come into power for "a time like this?" At least there is great room for hope, and a great opportunity for widespread determination to "stand by the President" in this hour for peace, as we 'stood by the President' in that hour of war.

Patriotic men and women everywhere should hold meetings, if nothing but prayer meetings, and have short speeches, and then go home to write letters to those in Washington, Congressmen, Senators, Secretaries, and all in authority, and tell them that we are with them for peace, as we were with them for war. It seems to me there never has been a time when it was more important to obey that command "to pray for rulers and all those in authority, than right now.

G. T. HOWERTON

Ten million Bibles were distributed in China last year. At this rate it will take fifty years to get around.

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EDITORIAL.

Dr. A. J. Aven had agreed to give us for this week an account of the opening of Mississippi College, but owing to sickness in his family, the writing was delayed. The indications are that this will be the most largely attended session for several years.

Dr. R. H. Pitt has been editor of the Religious Herald for 33 years and is the oldest in length of service of any Baptist Editor in the world. He is the Chesterfield among his brethren, and we wish for him 5,000 new subscribers and many years of joyful service.

Pastor B. F. McPhail preached in a meeting in his church at Duncan's Hill, Calhoun County. It was a great revival, reaching the country for miles around. Fourteen were baptized. Four years ago they had only fifteen members and now they have nearly a hundred.

The ordinary man is ridiculed by the evolutionist if he accepts the authoritative statement of the Bible and then strange to say he is scouted as an ignoramus and an upstart if he does not swallow, or hesitates to accept what is handed him in the name of Darwin.

Georgia Baptists are rejoicing that State Mission Secretary A. C. Cree remains with them, declining other flattering offers, among them the pastorate at University Place Church, Austin Texas, from which Dr. C. E. Maddy went to become mission secretary in North Carolina.

Dr. W. A. McComb of Baton Rouge made this office a pleasant call last week. He is spending a short vacation in Mississippi. His four years pastorate at Baton Rouge, he feels, is the best work of his life. They have built a great church house and the Lord is constantly adding to them those who are being saved.

Pastor C. B. Gurley says that his meeting at Eastport Church, Tishomingo County, was a revival that reached every home in the community. Twelve were added to the church and eleven happy souls were baptized. Preaching was by brother J. R. Gullett. The Lord greatly blessed the labors of preachers and people.

Brother E. G. Evans writes that last year he secured a subscription from a Methodist brother to the Baptist Record and this summer he baptized him and his wife. No wonder he quotes, "Ye shall know the truth and the truth shall make you free." He also writes that he ordained three deacons at Oak Grove church, Holmes County, and at Rocky Springs a splendid young man, Andrew Saxton, was licensed to preach.

Baptist Bible Institute Open's September 30th. President B. H. DeMent writes:

The opening of our Fall Session will be on Fri. September 30th. The outlook is the brightest ever. We receive as students Ministers, Missionaries, Religious Workers of all kind, men and women and any Christians who desire more Bible knowledge that their life may be more useful. Let every student be on hand by opening day.

The Wesleyan Christian Advocate says, those who are not utterly blinded by prejudice understand very well that a peril of our country is not an impossible and imaginary social equality (of negroes and whites) among so called high-brows of the races at the top of the respective social scales, but the real and actual immoral equality of the low-brows at the bottom of the social scale."

That sin may become exceeding sinful. One preacher in South Mississippi recently thought it had reached the height of impudence when his host with whom he was spending the night in his country home borrowed the preacher's Ford car without his knowledge or consent and used it through the night to make sales and delivery blind tiger liquor which he had made at home. Let us hope that the iniquity of the Aborigines is about full.

"The Teaching and Preaching Functions of the Church" is an admirable tract by Dr. Harvey Beauchamp, and published by the Sunday School Board. It was prepared and presented originally as an address before a Sunday School and B. Y. P. U. conference at Ft. Worth, and published in the Southwestern Journal of Theology. Dr. Beauchamp is both a teacher and a preacher and this booklet of 22 pages is worth reading by every preacher and Sunday School teacher. Both will understand their special missions better by the reading of it.

At a recent meeting of the American Bar Association the following resolution was passed: "When for the gratification of their appetites, lawyers, bankers, merchants and manufacturers and social leaders, both men and women, scoff at this (prohibition) law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide. They are sowing dragon's teeth and they need not be surprised that no judicial or police authority can save our country or humanity from reaping the harvest."

Congressman B. G. Lowrey spoke at the morning hour Sunday to the Baptist Church in Clinton and at the evening hour at the First Baptist Church in Jackson. If he comes your way he can make a good speech and render a good service any day in the week. His speech on Confederate Memorial day at Arlington, the old home of Gen. R. E. Lee just across the Potomac from Washington, is attracting wide attention and we hope his purpose will be accomplished to secure the home for the Daughters of the Confederacy. He has the assurance of support in Congress from many Republicans.

Dr. A. R. Bond has this to say most wisely about the Dominant Motive in Education.

"The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education, that omits Christ from its ambitions and controls, fails to give recognition to truths that are the ultimates of human worth.

Everything worked right to bring me in good time to the Calhoun County Association in time to hear a lively discussion of missions and the campaign. The brethren were in fine trim and it was my best chance to listen for the season thus far. Brother Shepherd was moderator and they were all of one mind. Good speeches were made by brother McKibben, brother Johnson, brother Brumer, brother Mitchell and some younger brethren. It was good to listen until they turned loose this visitor to speak on the campaign. They even seemed to enjoy that, for they are in love with the work. It was our first visit to this association and we learned how much we had missed. Baptists are thick up here and they are the right kind. In the afternoon, publications and education occupied the attention and the interest was so good that it went over into the third day. But this traveler had to go to the next neighbor.

Union County Association was running at good speed when this visitor reached it Tuesday morning by the kindness of friends in New Albany. Brother S. Joe Owen was moderator of course and the work moved right on. The letters were not read but a committee later brought in a good digest of the showing of the year's work. Among other things it showed about 300 baptisms and \$9,000 given the \$10 million campaign. New Albany church naturally led and about twenty seven churches are on the list. The sermon was by Bro. J. H. Heath on the text, "He that winneth souls is wise." It was the right sort and showed a genuine concern for lost souls. The first thing in the afternoon the brethren generously gave me an opportunity and listened gloriously. But they were not merely good listeners for in the discussions on Education and others they had good speeches ready. Brethren Byers and Darling and Jones and Tull and Owen and others made things interesting. The people like it for they came in crowds. But another association carried me away.

The Watchman Examiner gleams some interesting facts from the forthcoming American Baptist Year Book. In the United States and Canada there are 7,943,331 Baptists, a gain over last year of 296,585. There are 59,744 churches, a gain over last year of 4,258. There were 277,425 baptisms, an increase over the previous year of 53,725. The number of preachers has decreased. To our surprise we find this this decrease has been in the South. The gain in churches has been in the South, a loss in the North. Though the increase in church members is shared by both sections. The total valuation of church property is more than a quarter of a billion, an increase of nearly twenty two million. It is said that Northern Baptists had one baptism for about every twenty four members, which does not agree with the figures advanced by the Secretary of the Board of Prom among Northern Baptists, which were published in the Baptist Record and other papers. According to his figures Northern Baptists baptized last year more in proportion to their members than Southern Baptists. But according to the Year Book the figures are the other way. Southern Baptists baptized about one to 18 of their membership. We believe the later figures of the Year Book more apt to be correct.

On the minute brother Price, the moderator (They used to call him "professor," and that is probably where he got the promptness habit.) of Chicaw County Association called the body to order. They put him right back in the same office, as also they did Clerk Lacy. A short devotional service and everything was ready for business. The letters were called for, though not read. The messengers were enrolled and we waited and sang in hope that Brother Andrews would come in to preach the sermon. But in vain. So they put this scribe up to preach. And then dinner and lots of it. The committees worked between times and at one o'clock the machinery was in motion again. A broadside

Faded print

on all missions was the order, and how the guns turned loose. Bro. Carmack spoke on Association missions, Bro. Andrews on Foreign Mission, Bro. Nelson on State Missions and Bro. Sullivan on Home Missions. The people drank it in. The women were having a meeting in the grove with Miss Traylor leading. But they came in after a bit and heard much of the discussion. The brethren permitted this visitor to make his plea for a square deal with the Lord in paying our pledges. And then kind friends hurried him away to the railroad which finally got him back to the office.

"JUST ANOTHER ORGY."

The tragic death of Virginia Rappe and the arrest of Roscoe "Fatty" Arbuckle as her murderer, found the citizenry of Los Angeles—those in other walks of life than the movie industry—not unprepared and not inclined to be overly shocked or surprised. Rather the attitude is, "I told you so."

So many scandals, so many rumors, substantiated or not, of wild orgies and wilder individuals of the film colony, have been the daily "news" of the town that the Arbuckle case is classed as "only one more movie outrage."

The movie industry and the homes and studios of those connected with it are largely confined to the Hollywood section of this city. When the denizens put on "parties" their objective points are usually a number of cafes and hotels which have made it a practice to cater to the supposedly long purses of the actors, actresses and hangers-on.

The more violent orgies have been generally reserved for private consumption. Liquor is free as air in most cases and flows fast and furiously.

Couldn't Be Bothered.

Many times neighbors have phoned the police and the parties have been broken up, but that apparently has been no deterrent.

The milder entertainments at the cafes which make bids for the film trade have been more restricted, but the spectacle of drunken people, rough dancing and table visiting is too common to allow those of the populace who are respectable to patronize the "jazz palaces."

Such places have become "thrillers" where the tourists were taken and the action has been provided by the hangers-on, the riff-raff of over-salaried boom-time suppers.

For several years the motion picture industry has been a bone of contention. The business community supported it—for it brought the city millions of dollars annually. The "home folks" element and "natives" denounced it, claiming Hollywood, where the motion picture people centered, was a hotbed of immorality.

The colony has been "investigated" by social workers; charges that stage struck girls were allegations that days before the camera were only forerunners of nights of carousal have been made in the press and from the pulpit.

This is the report from Los Angeles to the daily paper, concerning a nasty condition that exists among moving picture stars who make California their rendezvous. The sickening details of sinful conditions among these people have had a large place in the daily papers recently. Are we to gasp in amazement at a single revelation of such filth and degradation and then go right on patronizing these scoundrels. There's hardly one among the most popular of them that has not been mixed up with scandalous divorce proceedings or worse. A few months ago the sporting world opened its mouth and threw up its hands at the report of suicide of an American girl among this bunch in Paris, and then they settle down to proceed along the usual gait patronizing this filthy bunch. As a rule the secular papers dare not open their mouths in protest for the advertising business would suffer. And the public goes on patronizing these sluice gates of hell. Isn't it time the decent Christian people were being more careful of their company and of their sources of entertainment.

Sermon to Children

SUBJECT: The Knowledge of God.

TEXT: Romans 1:21, "Knowing God".

It is certain that the mind of a child inquires after God, searches for him and feels after him as truly as does that of a grown person. It is the nature of all of us to wish to know God, and at times it is the dearest, strongest, uppermost desire of our minds. The Bible clearly intimates to us that we cannot know him by our study and searching. The knowledge of God is not attained like other knowledge, by study. Job says, "Canst thou by searching find out God?" and the whole book of Job answers that question with a "No". The only way in which people may know God is by revelation, that is he chooses to make himself known.

Knowing God includes three things: first, knowing that he is, second knowing what he is, and third knowing him as our God and Father and Savior. That we may know him thus he has chosen to reveal himself in three ways. And in these three ways we may know him.

1. First we may know that he is, that there is a great God, that he really and truly exists, because of the whole creation we see about us, the world in which we live, and the skies above us. Paul says in Romans, "The invisible things of him are clearly seen, since the creation of the world, being perceived through the things that are made, that is, his everlasting power and divinity. This great universe must have had some cause behind it, some maker, and only an almighty God can explain it or account for it. Every intelligent and devout soul must say with David, "The heavens declare the glory of God and the firmament sheweth his handiwork." It is hardly possible to look up into the heavens, to see the sky, the stars, the clouds, without thinking of God. It is hardly possible to look upon the mountains or the sea without speaking of Him. All these things are our teachers and reveal God to us.

2. A second way in which God is revealed is in Jesus Christ. The word Jesus means "Jehovah-Savior." Jesus said "No man knoweth the Father but the Son and he to whom the Son willed to reveal him." John said "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him." Again Jesus said, "He that hath seen me hath seen the Father." Nature tells us much about God, but there is much about him that it does not and cannot tell. Only his Son, who is himself God, the effulgence of his glory and the very image of his substance can fully reveal him to us. Material things cannot fully reveal him. But the Word who was with God and who was God became flesh and dwelt among us full of grace and truth.

God's mercy and love and righteousness and faithfulness are revealed only in Christ. If we are to know God we must know him in Christ. Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by me."

3. The third way in which God is revealed to us is by personal experience through the work of the Holy Spirit in us. This is not apart from the revelation in Christ, but the Holy Spirit takes the things of Christ and shows them to us. He gives us understanding, quickens our minds, makes us alive to God. We are said to be born of the Spirit, we must be born again before we can see the kingdom of God. When we become Christians we are then able to know God as our Father and Jesus Christ as our Savior. He puts his Spirit into us whereby we cry "Father." This is the only true knowledge of God. The other is only preparation for this. It is of this Jesus said, "This is eternal life to know Thee, the only true God and Jesus Christ whom thou didst send." This will last forever and will be a constantly growing, expanding experience in us throughout eternity. It is about this Paul speaks when he says, "I count all things but loss for the excellency of the knowledge of Christ

Jesus my Lord." Nobody should be satisfied till he has this knowledge of God.

BAPTISTS COMING TO JACKSON.

We give on this page a picture of our Baptist Headquarters Building, situated on the corner of Capital and President streets, right across President street from the First Baptist Church where the State Convention will meet, November 15-17, 1921.

This building was bought and paid for in 1919 at a cost of \$27,500, and is estimated to be worth at this time not less than fifty thousand dollars. Besides furnishing a home for the Baptist Convention Board, the Baptist Book Store, the Baptist Record, the Woman's Missionary Union, the Education Commission and the Circulating Library, the building brings a revenue from other tenants sufficient to take care of repairs on the property and pay a reasonable rate of interest on the investment.

It might be of interest to Mississippi Baptists to know that their Headquarters Building occupies the site on which stood the first state capitol building after Jackson was made the capitol of Mississippi. The building stands almost in the center of the business section of the city, one block from the old capitol, one block from the Governor's mansion, three blocks from the new capitol, and within less than a block from several of the largest department stores, banks and office buildings.

When you come to the convention in November, be sure to look the building over, visit the Book Store, call at the offices of your workers, and make yourself at home.

A GLORIOUS COMPENSATION

The Conservation Commission, by the direction of the Convention, put on a Southwide Campaign for the saving of souls. Every state where revivals can be held in the summer has put on a campaign by associations in a most gratifying fashion and everywhere the results are glorious beyond words. Some of the greatest revivals ever known in our smaller churches have been reported. Last year we baptised 175,000 persons. The indications for this year encourage the belief that this number will be greatly increased. The larger churches are planning in a gratifying way the "Everyone Win One" Campaign for the fall and winter. Our people in their distress have turned to God. He has heard from heaven, revived our churches and given us a harvest of souls unprecedented in all southern Baptist history. In the face of this distressful financial and industrial condition and in view of this marvelous evangelistic blessing and compensation.

A SITUATION FULL OF PERIL AND HEROISM AN APPEAL

In the face of overwhelming odds God gave Southern Baptists in their 75 Million Campaign the greatest triumph in Baptist annals. They pledged to Christ's cause a sum marvelous in the sight of men. From December 1919 to May 1921, 17 months, they paid on their pledges more than 25 million dollars in cash. This notable achievement in cash made good our covenants and made the victory real. The last two cash round-ups, fall of 1920 and spring of 1921, were successfully won in the face of a direful and distressing economic depression wherein all Southern products suffered an unprecedented drop in prices causing discouragement and financial distress everywhere. Our people rallied in a worthy way. They saved our cause in a perilous crisis. Up to our Chattanooga Convention we counted our Campaign a wonderful success in the face of the menacing difficulties.

We now find a strong encouragement in view of this financial depression in the fact that the people, by diversified farming, raised most of their food supplies, made all their crops at the least possible expense, and in the recent rise in the price of cotton which will mean millions in the pockets of our southern people.

EDUCATIONAL DEPARTMENT D. M. NELSON, SECRETARY

Mr. John D. Rockefeller who has given millions to the Church colleges of America, remarked awhile ago, "The Christian college is the most permanent and productive of all the forms of investment." Mr. J. J. Hill, the great railroad magnate said that, "The Christian college is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character." Old John Knox meant the same thing when he said: "Every scholar is something added to the riches of the commonwealth."

The Baptist colleges of Mississippi are for the most part monuments to the sacrifice, loyalty, and love of men and women with small possessions. There have been a few large gifts, but you can count them on the fingers of one hand. Almost every brick in every building, almost every dollar in equipment and endowment represent the self-denial of those who love God better than worldly possessions. These noble souls will continue to give, will continue to deny themselves that the cause of their Maker may be advanced.

But today, how we need some large givers! Men and women of the North and East are pouring their millions into their colleges and universities. There was more money given to one eastern university last year than was given to all the colleges of the South in the same time. The endowments of the colleges and universities of Massachusetts alone exceeds the total endowments of all higher institutions of learning of the 15 Southern States. Here is an opportunity for Baptists of means in Mississippi to invest their money so that it will live immortally and perpetuate forever their good influence and unselfish service.

Here are some suggestions for investments which will make the investor immortal:

- 1st. Make a large contribution to the general endowment of one of our colleges.
- 2nd. Endow a Chair in one of our colleges \$50,000.00
- 3rd. Build a dormitory for one of our institutions. They all need another one \$75,000 to \$100,000.
- 4th. A physics and engineering building at Mississippi College \$100,000.
- 5th. A gymnasium at Mississippi College \$75,000.00
- 6th. Music Hall at Woman's College or Blue Mountain College \$50,000.
- 7th. A library building at Blue Mountain or Woman's College \$50,000.00
- 8th. A new dormitory at Clarke College \$50,000.
- 9th. An administration building at Clarke College \$50,000.
- 10th. A science building at Blue Mountain or Woman's College.
- 11th. Ministerial cottages at Mississippi College and Clarke College \$2500 each.
- 12th. Endowment of scholarships ranging from \$1000 up.
- 13th. Anything else that appeals to a big hearted, true-hearted man or woman whom God has trusted with much of His money.

ASSOCIATIONS MEETING WEEK FOLLOWING FIRST SUNDAY IN OCTOBER

- Oct. 4. Carroll County; W. D. Kimbrough, Carrollton, Moderator; C. A. Neal, Carrollton, Clerk.
Louisville; J. D. Fulton, Louisville, Moderator; G. A. Skidmore, Louisville, Clerk
Madison County; J. C. Robinson, Canton, Moderator; C. C. Hammack, Flora, Clerk.
Simpson County; J. C. Buckley, Pinola, Moderator; A. B. Weathersby, Shivers, Clerk.
- Oct. 5. Rankin County; S. T. Courtney, Florence, Moderator; W. L. Martin, Florence, Clerk.
Riverside; Martin Ball, Clarksdale, Moderator; B. L. McKee, Cleveland, Clerk.
Webster County; W. H. Harden, Mantee, Moderator; J. T. Smith, Mathiston, Clerk
- Oct. 6. Covington County; Jas N. Welch, Seminary, Moderator; Caleb H. Welch, Seminary, Clerk.
Hinds County; J. L. Underwood, Terry, Moderator; W. R. Hollingsworth, Jackson, Clerk.
Tallahatchie County; J. R. G. Hewlett, Charleston, Moderator; J. H. Oakes, Charleston, Clerk.
- Oct. 7. Leake County; R. B. Gunter, Carthage, Moderator; P. C. Barnett, Carthage, Clerk.
Mississippi; W. I. Causey, Liberty, Moderator; S. B. Robinson, Liberty, Clerk.
Union; L. L. Posey, Fayette, Moderator; W. W. Furr, Allen, Clerk.
- Oct. 8. Pearl Valley; John W. Jones, Philadelphia, Moderator; J. S. Clark, Marydell, Clerk.

JACKSON CHURCHES ORGANIZE FOR ENTERTAINING CONVENTION.

At a recent meeting of the Baptist pastors and other workers of Jackson, preliminary plans were outlined for entertaining the Baptist State Convention, which meets with the First Church of Jackson November 15-17.

Judge O. B. Taylor was elected as general chairman of all committees. The following were selected as chairmen of the various committees: J. H. Wells, entertainment, T. M. Hederman, reception, N. T. Tull, publicity, P. B. Bridges, finance, C. C. Smith, automobile, Dr. W. R. Wright, welcome, H. O. Bland, ushers.

These committees will thoroughly organize to take care of not fewer than 1000 delegates and visitors. The Baptists of Jackson propose to give the Convention the most royal welcome has ever enjoyed.

All requests and enquiries in reference to entertainment of delegates and visitors should be addressed to Mr. J. H. Wells, Jackson, Miss.

OUR WEEKLY PRAYER LIST Meetings Beginning Fourth Sunday in Sept.

- Rockport, Copiah county; R. D. Stringer, pastor; L. A. Moore assisting.
- Indianola, Sunflower County; H. L. Martin, pastor; W. H. Morgan assisting.
- Beuna Vista, Chickasaw county; J. W. Carmack, supply; J. W. Carmack doing preaching.
- Carthage, Leake county; N. A. Edmonds, pastor; pastor doing preaching.
- Macedonia, Newton county; B. L. Gibson, pastor; E. W. Willis assisting.
- Helena, Forest county; John F. Starnes, pastor; pastor doing preaching.
- Fellowship, Green county; L. B. Golden, pastor; pastor doing preaching.
- Pleasant Hill, Green county; Luther Turner pastor; M. J. Derrick assisting.
- Van Cleave, Jackson county; L. I. Thompson, pastor; Madison Flowers assisting.
- Bethel, Pearl River county; L. G. Varnado, pastor; pastor doing preaching.

RESULTS OF MEETINGS TO DATE

Number meetings reporting to date, 952; profession of faith, 9558; received for baptism, 8501; by letter, 3079; restored, 180; total, additions, 11,760.

Volunteers for Ministry, 44; for Mission Work 357; students enrolled for denominational schools, 164; subscriptions for Baptist Record, 684

EVANGELISTIC SEASON CLOSING

It will be seen that our "Weekly Prayer List" has been reduced to about one dozen meetings to be held next week. We have had a glorious time. Many should have been saved as well as other substantial things accomplished among the churches. Larger emphasis than ever before has been placed upon features of enlistment. Our pastors are beginning to realize that the annual revival season furnishes the best opportunity of the year to line the churches up in a more progressive program.

OUR FALL PROGRAM

We shall begin now to turn our thoughts and efforts to the things that must be accomplished during the fall months. The collection of pledges and the taking of state mission collectins in churches where no pledges were made; the putting on of the Tithing Campaign in every church bringing a thousand delegates to the State Convention at Jackson in November—these are some of the things we must do. And, we MUST do them; we CAN do them; we WILL do them if every Baptist does his duty.

CLARKE COLLEGE OPENING

Clarke College opened its fourteenth session Tuesday, September 13. At the end of the first day we had enrolled forty-five percent more than at the same time last year. We now have within twelve of the total number enrolled in the regular classes last year. I have not seen a more noble and a more industrious set of boys and girls gathered in a student body.

The new members of our faculty are beginning their work in a great and efficient fashion. Prof. J. L. Wallace heads the Latin and Education departments, and is giving to the institution the best there is in him. Miss L. E. Sheppard is over the History and Commercial departments. Mrs. Anna P. Young of Knoxville Tenn. is Dean of the young ladies and librarian. The whole force is glad to have these people added to our number.

We were greatly disappointed that Miss Lorick's health did not permit her to return to her post at the head of the music department. However, we are very fortunate to secure Miss Pritchard, of New Orleans, to substitute until Miss Lorick can come back to us.

Work is begun in dead earnest. Very soon we shall present the appearance of an institution several months. We have room for a few more in each of our dormitories and shall be glad to welcome any others that may come to us. We have prospects for the best session Clarke has ever had.

President Harding while willing and ready to give all needed help to ex-soldiers that are now disabled or incapacitated for making their way, boldly opposes the burdening the country to give bonuses to men who are amply able to take care of themselves. The tax payers of this country have been systematically robbed to pay money to federal soldiers who did not need it. We ought to be saved the disgrace of repeating that sin. Any man who speaks the truth on this subject becomes the object of attack by plunderers and their friends. There is nothing that demoralizes and debauches people more than giving them superfluous charity.

ETHICS OF THE ATONEMENT

(Continued from page two)

liberty? If it be true that one person ought not to suffer for another, you ought to go out and tear down Bunker Hill Monument, and you ought to go and tear down that marble shaft in Washington erected to him who suffered the cold of Valley Forge during the winter. I do not know a single monument in all the city of London, and it is full of them, that is not erected to suffering of some kind. They do not erect monuments to men who make others suffer, but the men and women who suffer for other people are the ones who get the monuments.

How does it work in practical every-day affairs? It is a well-known fact that Bronson Alcott adopted the principle of the atonement in his school on Beacon Hill, Boston. He deliberately decided that he would not punish the scholars for any infringement of law, but he would receive the punishment himself, and he was not an evangelical Christian either. I have from Alcott's own pen the effect of the application of that principle in his school.

"One day," said Mr. Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on and they knew what the rule of the school was. I had made that public and I had explained it. I put the ruler into the hand of that offending pupil. I extended my hand and told him to strike. The instant the boy saw the extended hand and heard my command to strike, I saw a struggle begin in his face. A new light sprang up in his countenance, a new set of shuttles seemed to be weaving a new nature in him. I kept tending and the school was in tears. I constantly watched his face and he seemed in a bath of fire which was giving him a new nature. He had a different mood toward the school from that moment and toward the violated law. The boy seemed transformed by the idea that I should take chastisement in the place of his punishment. He went back to his seat and ever afterward was one of the most docile of all the pupils in that school, though he had been at first one of the rudest."

I heard Dr. Mable say that he investigated that, and that it was authentic, and that an evangelical revival began in that school, taught by a Unitarian, and he had to change the rule in order to keep the flood tide from sweeping every thing away.

I know one family, and just one in this world, who adopted that in the treatment of children. There may be others, but I have never heard of them. It was a family in Baltimore, a widowed mother and her two boys. The mother told her sons that she would never punish them while she lived, but she would endure what she believed ought to be just punishment for any sin that they might commit. I shall not go into particulars, but I know this to be a fact, that those boys were so careful as to be almost fastidious. Why, the mother denying herself butter or bread for two days on account of some little infringement that she thought was wrong would bring one of those boys to repentance, and he would go and just beg mother not to suffer on his account. Two as fine boys as ever were raised in a Christian home have been the result. That is almost outlandish, we have gotten so far from it in our own nature and our own thinking, but in Bronson Alcott's school the principle of the atonement wrought a change in character and in that home in Baltimore the principle of the atonement applied wrought a change of character and life.

I am sure of this one thing, and that if all that is meant by Jesus Christ on the cross could get into everybody's heart—Christ sacrificing himself for others and dying for his enemies—if Jesus Christ and him crucified could be incarnated in every heart on this earth, we would settle every problem that perplexes the public mind in less than a week. We would settle the Bolshevik problem; we would settle the divorce

problem; we would settle the war problem; we would settle the capital and labor problem. How? Suppose every person on this earth loved every other person well enough to die for him. He would not kill him, would he? Then there would not be any war. If "Jesus Christ and him crucified" was enthroned in the heart, and every man on this earth loved every other man well enough to die for him he would not butcher him in war. Suppose every husband on this earth loved his wife well enough to die for her and every wife loved her husband well enough to die for him. Those little dirty towns out West that live on the offal of divorce courts would be depopulated, and the divorce lawyers would have to go out of business in less than a week. If Jesus Christ and him crucified was incarnate in every home in all the earth there would be no divorce.

Suppose the spirit of the Lord Jesus manifested on the cross should possess the minds and hearts of all the capitalists and all the laborers on this earth, you could not get up a strike to save your life. The Golden Rule would be observed and here would not be any more trouble. We would have heaven. What is heaven? John says: "I looked and saw a Lamb as it had been slain, standing in the midst of the throne." A Lamb, the victim, as it had been slain, bearing the marks of the cross, but standing, the risen Lord Jesus who had been crucified! Death and resurrection enthroned in heaven, and that made heaven! That executed all selfishness, all flesh, all unworthy ambition, everything that would break down, and brought up everything that would uplift. You enthrone Jesus and him crucified, the Lamb that had been slain, the living Christ with the marks of the cross upon him in your heart and in your life, and my dear brother, you need not bother about going to heaven you will have heaven anywhere you go. If you have Jesus Christ enthroned in your heart, the sacrificial spirit of Jesus Christ living and dying for others will make heaven everywhere you go.

What attitude have you toward him? What attitude have we toward the soldiers that died for us? We are raising monuments to them. What attitude have you toward a friend that made some sacrifice for you? You have said, thank you at least. You have written a letter of appreciation. What attitude do you bear to the man or the woman who put himself or herself upon the altar of sacrifice for your good? What attitude do you bear to the mother who suffered for you and the father who suffers, for the friend who suffers? If you bore the attitude of indifference, if you bore the attitude of criticism, if you bore the attitude of forgetfulness even, and if you bore the attitude of bitter opposition, you will acknowledge when you stand before the glass that you see the meanest man you have ever seen in your life. That's the picture and the reality that you see. You condemn it when you see it in yourself and you condemn it when you see it in others. What is your attitude toward the Lord Jesus Christ? You thank your friend, build a monument to the soldier, you write a letter of appreciation to the one who has done you a kindness to the point of sacrifice; have you acknowledged the sacrifices of God in Jesus Christ our Lord? I come here with the plea tonight that you apply the Golden Rule to Jesus Christ. If you had done for him what he has done for you, what would you expect from him? Apply the Golden Rule to the Lord Jesus Christ. When you do, you will confess him; you will love him; you will trust him; you will serve him; you will live for him; you will die for him, if need be.

—Watchman Examiner.

At Sherman Dr. R. A. Kimbrough assisted pastor H. G. West in a great revival in which the whole community is said to have been uplifted. There were 35 added to the church, 22 by baptism, and 14 subscriptions taken for the Record.

BOLDNESS IN THE JUDGEMENT

Paul speaks of boldness in preaching. The writer of the Epistle to the Hebrews speaks of boldness in praying. But John goes further and speaks of "boldness in the day of judgement". Boldness in preaching is based on the conviction of the truth of the gospel. Boldness in prayer is based on the sufficiency of the atonement and the assurance and fullness of the grace of God. But John bases boldness in the day of judgement characteristically upon the perfection of mutual love between the believer and God.

That there is to be a day of judgement is an essential conviction of every Christian, both from his innate sense of justice and from the reading of the Bible. The return of Jesus and the end of the world and the judgement are among the few assured events of the future. Dates that men forecast are all subject to revision and cancellation. Their coming is of necessity a matter of uncertainty. All of them are qualified with the condition if the world continues. But the judgement and the events accompanying it are certain and irreversible.

It is a day that inspires awe as no day that precedes it. It is accompanied by or immediately preceded by the fiery dissolution of the material universe, the assembling of men in the immediate presence of God, the unveiling of human character and conduct and the assignment to places of eternal joy or doom. The realization of its nature and operation in any degree is the most solemn and awful sensation which the human soul can experience. None but a soul wholly hardened in sin can contemplate it without a deep sense of awe.

But this is not inconsistent with "boldness in the day of judgement". John says perfect love casteth out fear. How is love perfected so that it will cast out fear? John says, "We know and have believed the love that God has in our case. Electricity is almost omnipotent. Hardly anything seems impossible to it. Its power is a constant and a growing marvel and its ways of working are manifold. But powerful as electricity is it must have a conductor. Not all matter, not even all metals are good conductors. To produce light and heat and power there must be something that receives the electric current and transmits it. It can only receive it if it is willing to transmit it. So with the love of God. We love because he first loved us. Those who know and believe the love that God has in their case do receive and transmit the divine current of the love of God. To abide in love, John says, is to abide in God. And abiding in him makes love perfect. Those who know God in this world and have fellowship with him will have no fear in the judgement. He becomes our familiar and constant friend. Jesus is our propitiation and our advocate. Love removes all constraint and the children of God have the easy confidence in his presence that belongs to the children in the family. All those who are children by faith can say with Abraham 'Thou art my shield and my exceeding great reward.'

Editor Cody of the Baptist Courier after speaking of some parts of the theory of evolution as being not inconsistent with Christian faith says: "A thoroughgoing evolutionist who finds in his theory no place for the creation of man in the image of God, for the fall of man, for the inspiration of the scriptures, for the incarnation, the atonement and the coming of Christ, can certainly have no place in a Baptist school." We fear that an evolutionist who holds in sincere faith to these great scripture truths will be almost as hard to find as hen's teeth.

Northern Baptists are sending a missionary dentist to Western China. He leaves a lucrative practice in this country to accept a position with a small salary. They will possibly hear from Tom Watson and his like.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton
 Second V. President—MRS. M. F. DOUGHTY—Shaw
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 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

TEACH US TO WAIT

Lord teach impatient ones to wait,
 And bide thine own appointed time.
 Grant patience, fortitude and strength,
 And add to these a faith sublime,
 That wavers not by day nor night,
 But presses onward in the fight.

Teach burdened souls to labor on
 Where fields seem made of barren soil:
 Or by the wayside where the thorn
 Doth pierce the feet of those who toil;
 Teach them to sow and leave to Thee,
 The harvest time which sure will be.

Teach those who've toiled till strength is gone,
 And cry against such adverse fate,
 That labor is not all of life,
 And each must sometime learn to wait;
 And they who sit with folded hands,
 May still fulfill Thy blest commands.

Teach weary hearts that ache and sigh,
 O'er what they deem unanswered prayer,
 That thou dost hear their every cry;
 They still are objects of Thy care;
 But Wisdom grants not each request;
 Thou sendest only what is best.

Teach restless feet they cannot leap
 To mountains steep which they must climb,
 But day by day and step by step,
 Toil slowly to the heights sublime;
 Then ere long may be seen below,
 Clouds that now hide the mountain's brow.

Teach aged ones who long have sown,
 Yet see so few of garnered sheaves;
 Who sigh o'er labor seeming lost;
 Who feel they bring Thee naught but leaves,
 That finest fruit is ever rare;
 And theirs may prove a kingly share.

Teach patience to those restless hearts,
 That murmur not at any fate,
 Which crowds their lives e'en full of work,
 But find it hard to learn to wait!
 Or make our will with Thine accord;
 Teach us to bide Thy time O Lord!

MARGARET McRAE LACKEY

We are looking forward to the District Meetings, several of which will be over by the time this issue of the Record comes out. These meetings are for the fixed purpose of stressing the Tithers Campaign. We trust that many of our sisters will be at these District Meetings and will urge all societies to see to it that October is observed as "Redemption Month." And that each woman of us may have a big part in this "Catch Up Campaign" that is being inaugurated. Just as soon as the leaflets reach us we will send them to each society. Please see that they are studied in the society as well as in the homes.

At the request of some associational superintendents we are this week reprinting our Associational Standard of Excellence. There has been such growth in the Work since this Standard was prepared that certain changes need to be made; especially in the naming of associational officers. All these changes will be made at the next meeting of the Central Committee; but each association can suggest such changes now as will make the Standard workable.

Numerous calls come for question on some of our mission study books, such as "Laborers Together," "Romance of Mission in Nigeria" and others. Those books have never had lists of questions prepared. But all who wish them can secure same by writing to our State Mission Study Leader, Mrs. H. J. Ray, Grenada; she will be glad to make a list of questions for you. However we feel sure each leader of a class can do this for herself just as well.

There seems some confusion about the Honor Certificate that we are offering this fiscal year. The legend reads thus: "This is to certify that _____ having previously won the Union's two large official seals and the large blue seal has during the current S. B. C. year taught a mission study class for an organization allied with the work of the Woman's Missionary Union." We are required to report to Headquarters just when this mission study class was taught. Please keep this in mind in making your request for the certificate.

We had very good material for our Page in last week's issue; but somehow it was scattered all over the paper. This may be a wise mistake, if mistakes are ever wise. You may read the entire paper to find our specially interesting matter.

TO THE W. M. U. OF COLUMBUS ASSOCIATION

It is with feelings akin to homesickness that we are called upon to bid adieu to the people with whom we have worked in the past five years. The spirit of fellowship and co-operation shown by the women of this association has been beautiful indeed, and to the Lord and to you we give the gratitude of our heart for whatever success has been achieved.

There will be opportunity for more efficient service in the County Organization. So let each W. M. U. realize its great responsibility; and resolve that as soon as possible a full graded Union will have a home in every church.

In loving appreciation,

Mrs. R. L. CARPENTER

AN APPRECIATED LETTER

My dear Miss Lackey:

I have just finished "Laborers Together" and I feel as one does who is just coming from a deeply spiritual consecration service, and is facing the world with "now what shall I do." The spirit seemed to be with us in the reading and I am sure you felt His guiding presence in the writing. I know everyone who reads joins the host of those who are saying to you "Thank you for this book." I got my copy in the winter but loaned it immediately and have just now gotten to use it.

We are observing our Week of Prayer for State Missions in the six circles this week in the order of cottage prayer meetings of forty-five minutes; they follow this service with a mission study class in each group. I am teaching "Laborers Together" in our David Circle and my women are very enthusiastic. Brother Huntsberry, our pastor, examines all papers and sends in the list to you.

Yours in the work,

CLARA HAILEY WILLIS

PERSONAL SERVICE IN RURAL FIELDS

So many calls are coming requesting information as to definite lines of Personal Service,

especially in our country churches. The following from our August issue of Royal Service surely covers the ground entirely. Study it carefully sisters. Then carry out the suggestions that best fit your community. This was written by "A Pastor's Wife." How well she understands our needs!

1. Never let up in enlistment until every member of the society has signed a pledge of hearty co-operation in every practical attempt to render personal service. Stimulate the keeping of the pledge by commendatory reports of the number of personal workers.

2. Devote a few minutes of each monthly meeting to special prayer for the pastor and to pleasant comments upon his last sermon and to telling pleasant things heard about him during the month. This will be easily done if the meeting is opened by reading the text last used in the pastor's service.

3. Appoint a hospitality committee to welcome visitors to each service, to see that no one leaves without an invitation to some home, etc.

4. Give one day every three months to a meeting to sew for those who need to catch up with their sewing. Let each member carry to these sewing circles the pattern she has found most serviceable and leave a duplicate pattern with the one at whose house the meeting is held. Do not limit these meetings to the homes of the members of the W. M. U., but extend them to every home in the pastorate, always giving preference to the most needy homes.

5. Appoint annually, a special committee to ascertain the needs and desires of the sick to gratify them as far as possible. Authorize this committee to collect from each member of the society one chicken a year to be appropriated to the needs of the sick of the rural fields. Let this committee divide the pastorate into four districts (north, east, south and west) and appoint groups in each district to sit up with the sick and the bereaved when needed.

6. Appoint a Floral Committee to see that every grave made in the pastorate is made fragrant by floral offerings and that every sick-room has its share of flowers.

7. Secure as many homes as possible where weekly meetings of the children may assemble to be taught the Bible and missionary lesson. Let these meetings be in each of the four districts of the pastorate each week if expedient or, if better, in two districts. Have one social entertainment every three months for the children. Let all the members furnish the materials for the refreshments.

8. Entertain the old folks once a year in the pleasantest way possible.

9. Discourage all unkind criticism of your public schools and its teachers.

10. Keep the women posted to the best of your ability on kinds of books and tracts that are helpful to the cause of Christ as well as on those that are helpful.

11. Appoint a standing committee every year to search for new channels of service and let every member report to this committee every practical channel she can discover.

12. Instead of destroying your magazines and denominational papers, bring them to church once a month and distribute them among those who cannot afford to subscribe for them.

13. Copy your best recipe once a year and give it to some one who does not know it.

14. Co-operate with pastor and your best physician in sending to the nearest hospital anyone who is too poor to pay her expenses to one.

"Whatever things are lovely, whatsoever things are pure, whatsoever things are of good report, practice these things in persons, serve in rural fields and the Golden Age will return to earth again and the common people will hear the Gospel gladly and it will be said of each worker, as it was said of Dorcas, 'this woman was full of almsdeeds which she did.' Twelve years' experience as the wife of a country pastor enables me to know that there is much to be done in personal service in rural fields.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

THE INTERMEDIATE BYPU

Forsome time there has been agitated on the part of some of the State BYPU workers an Intermediate BYPU feeling the need of the use of that name since boys and girls having been used to the word in the Sunday School, and then because there has been a growing demand for a BYPU for the younger boys and girls of our churches. The need has been met in a small way in our literature by putting in the back of the Junior Quarterly parts for the younger Juniors, and at the same time making suggestions for work for the older juniors by which they could do original work. This soon proved to be inadequate and in our last meeting of the BYPU Field Workers Conference it was voted that the BYPU be organized upon the same age basis as the Sunday School, Juniors 9-12; Intermediates, 13-16; and Seniors 17-up. Many of our churches have had for some time Intermediate BYPU's some have called them Junior No. 2, some Senior No. 2, and some have given them a name, usually for some Missionary. They would use either Junior or Senior literature because that was all they had to use. The Sunday School Board has ordered that literature for the three grades be gotten out and beginning with the April number we will have the Junior BYPU Quarterly, The Junior Leader's Quarterly, The Intermediate Quarterly, and the Senior BYPU Quarterly. This quarter the one Quarterly for Juniors and Intermediate BYPU's will bear the name "Junior-Intermediate BYPU Quarterly. The January number will just bear the name Intermediate BYPU Quarterly and will be used for both, and as above stated beginning with April, literature for three grades will be available. This reorganization of the BYPU work will mean a great step in the BYPU world and will fill a long felt need.

OUR TITHING CAMPAIGN

It seems strange that any Christian would have to be sought out, found, lectured to, preached to, and sometimes pleaded with before they will agree to deal fairly with the Lord on the money question, and even then some refuse to do the right thing when they see it. Such is the case in the law of the tithe. The Bible clearly teaches that the tithe is the minimum gift that God expects from the Christian and yet figuring it on the basis of each Baptist in Mississippi having an income of \$300.00, Baptists robbed God of more than eighty million dollars last year. And God still blesses us and we still rob him. Our Campaign for a half million tithers this fall ought to be the easiest campaign to put over of any we have ever undertaken and Mississippi is going over the top with her quota of 30,000 in a whoop. We have about 15,000 members of

BYPU's in Mississippi and we will not feel like we have been at all successful unless half of that number from the BYPU's sign the pledge card during HALF MILLION WEEK, which is Nov. 27-Dec. 4th. Watch the mail for literature on the campaign. When you get a tract or letter, read it every word and accordingly. Beginning Oct. 16th, we want to have a "Four Minute" speech on tithing every Sunday in every BYPU until after the first of Dec. We want the BYPU's to make the best showing they have ever made. We are organized for just such a campaign and all others are looking to us to put our part over in great style—and, we will!

The name, church and address of the Clarke County BYPU Presidents, Sept. 1, 1921 are given below: (Miss Treacy Weir, Enterprise church, Enterprise, Miss.

Mrs. Gavin, Quitman church, Quitman, Miss.

Miss Clara Brunson, Union church, Enterprise, Miss.

Miss Ethel Parker, DeSoto Church, DeSoto, Miss.

Mr. Guy Scott, Harmony church, Quitman, Miss. R. 3.

Miss Mary Harvey, Mt. Pisgah church, Melvin, Ala.

Miss Elsie Jones, Shubuta church, Shubuta, Miss.

Mrs. Berry Bonner, Oak Grove church, Shubuta, Miss., R. 2.

Mr. Ed Taylor, Northrup Chapel church, Quitman, Miss., R. 3.

Mrs. Tony Ivey, Pine Grove church, Quitman, Miss., R. 6.

Mr. Harmon Pope, Knights Valley church, Vossburg, Miss., R. 1.

Mrs. Ida West, Pleasant Grove church, Vossburg, Miss., R. 1.

The above is the way the secretary of District Five is getting and sending in lists of the counties. This shows Clark county has fourteen churches with BYPU's. We appreciate this kind of a report. End of BPPU

FOXWORTH

We organized a BYPU at New Hope Church, Foxworth, Miss. Sept. 11, 1921, electing the following officers:

Miss Willie Mae Gibson, President.
Miss Beulah Mae Morris, Secretary and Treasurer.

Mr. W. W. Powell, Vice President
Mr. J. A. Pittman and Miss Lella Mullins Group Captains.

Twenty-three young people joined and we are counting on many more.

There has never been a BYPU at this place before, but the present one shows great interest. We predict a great success and desire the prayers of all the Christians that we may do a great work.

BYPU Pres. and Sec.

"Every time the baby looks into my face he smiles," said Mr. Meekins. "Well," answered his wife, "It may not be exactly polite, but it shows he has a sense of humor."

COUNTY STEERING COMMITTEE

Every county has a "Steering Committee" whose job it will be to put the tithing campaign over in their county. There is a BYPU member on every one of these committees, and we are expecting every one of you to do a man's part in this committee work. Attend the meetings for inspiration and information. If you need anything we have that will help you remember we are at your service.

AMITE COUNTY

Bro. D. I. Young, pastor of several hustling churches in Amite county is a BYPU pastor every inch and is planning to call the young people of Amite county together in a county BYPU convention. This convention will be the first for the county, and will probably be held with the Mars Hill church and will be the second Sunday in November. It will be a good meeting and we hope to see every church represented.

McCOOL

I have just closed what is pronounced by all, to be the greatest meeting in the history of the town of McCool where I am pastor. I put in 15 weeks in succession in meetings and this is by far my greatest.

I cancelled 9 weeks to re-enter Miss. College. I expect to finish College this year.

There were 30 accessions at McCool.

Yours truly,

A. D. MUSE.

MASHULAVILLE

I wish to introduce to the brotherhood of Mississippi Brother C. T. Clarke, formerly of Kentucky, now located at Mashulaville. Bro. Clarke has charge of Mashulaville and Artesia Churches with half time at each place, and Yellow Creek Church on afternoon appointment.

He formerly labored in Kentucky, serving churches in Henderson, Warsaw, Shorter, Earle and other places. I follow him in Shorter and Eagle fields and find that he boldly declares the word of God. He is a sower of the Word and I find the fields in which he labored well filled with gospel truth. I take great pleasure in introducing to you a man who stands for constructive Kingdom work, and boldly declares the Word of God.

During our few months labor with Mashulaville marked progress was made and in spite of the wave of financial disaster which is sweeping the land, the church paid the pledges to the Seventy-five Million Campaign for second year with several dollars above. The church did more in a financial way than ever before.

Some of God's best children reside in and around Mashulaville and our hearts were made heavy when the time came to leave them, but made to rejoice to know that we had the opportunity of laboring with them.

Yellow Creek, located six miles northwest of Mashulaville, made rapid growth during our stay. The 75 Million Campaign was put on, Sun-

day School organized and ten members pledged to tithe; others promised to donate the proceeds of one acre of corn to the Lord's cause.

May the blessings of God the Father rest upon Bro. Clarke and his field.

HUGH L. TULLY

SOME MEETINGS

My summer's work is over, and it has been profitable as well as pleasant. We have had something like 60 additions.

The first meeting was at Friendship, an afternoon appointment out from Charleston. There we had a good meeting, only one accession for baptism.

I went next to Short Creek, in Yazoo County. Bro. Hudson, the pastor, was in high esteem by his people. It was a genuine pleasure to work with him.

The next meeting was at McCooly (a country village) in Chickasaw County. Brother W. C. Ballard pastor. This is one of the best communities I was ever in. We had a very gracious meeting. The people were loyal to pastor and visiting preacher. Bro. Ballard is a loyal fellow worker. It was a great pleasure to be with him and his good people. He is leading them into larger service.

My last meeting was at Oakland with Brother E. J. Hill. Here I found a plucky little band of folks with a plucky pastor. Bro. Hill has been a wonderful blessing in this part of the state since coming back from Louisiana. He is a hard worker.

It is soul-enjoyment to see souls saved and I am happy to have been used of the Lord in a little way in the campaign for souls.

Our work in Charleston is moving along nicely. The Lord continues His blessing on us. We are ready now for the Tithing Campaign.

Yours in Service,

J. J. MAYFIELD
Charleston, Miss.

CLOSING SESSION OF ASSOCIATION

Dishomino Chapel Friday in the presence of possibly a larger congregation than that of Thursday. And during the day it is said there was not a dull moment, every particle of the time being exhausted with proceedings that were of live interest.

There was a general discussion of things that concern the business of the Association aside from the special discussions. Among these latter were two addresses by Hon. W. D. Conn and one from Rev. C. C. Weaver. Of particular interest was the address of Mr. Conn on the temperance question.

The next meeting of the Association will be with the Hinkle Creek congregation.

From WEEKLY CORINTHIAN
Corinth Miss. 9/15/21

"Our new minister must be orthodox," said Jones to his wife. "Why," replied his wife. "He is bald-headed," was the answer. "But what has that to do with his orthodoxy?" "That's simple. He has no hair, I see!"

SALEM MISSOURI

The First Baptist Church of Salem, Missouri, closed last Sunday evening Sept. 11., one of the most successful revivals ever held with this church. Rev. R. E. Day of Conroe, Tex., did the preaching and with his earnest and forceful messages stirred our hearts, and brought new life and inspiration to our people.

The revival was far-reaching in its influence, having been in progress during the meeting of the Dry Fork Association. Many visitors from our schools and representative men of our Boards were in attendance, returning to their homes renewed in the Spirit. All messengers attending were fired with a new purpose and zeal, pledging themselves to a distinctive forward movement in our Associational work.

There were thirty-six additions to the church, the pastor baptizing twenty-nine at the Sunday Evening service. Five are awaiting baptism, and several who were converted will come in later. We have had since last October, beginning with the 3rd Sunday, sixty baptisms, and eighteen others have united by letter and restoration, making a total of 78 for the ten months. The church has given to all causes nearly \$9000.00; all indebtedness on church property has been paid and it looks now that God has a great year in store for us.

The Executive Board, acting thru the instructions of the Association, have elected to full-time work of Missionary our beloved brother E. F. Maness who has wrought so nobly the past five years in this field. Our reports showed a great increase over last year's work in baptisms, the churches having baptized into their fellowship around three hundred members. We are looking forward to a much greater increase this year. A new hour has come to us in the Dry Fork Association. Brethren pray that God may make us equal to the situation. We covet your prayers and co-operation in this, one of the most difficult sections of the State.

Yours for Kingdom Service,
J. S. DEATON

BROTHER DEACONS WAKE UP
AND SHAKE YOURSELVES

On page three of the Baptist Record of Sept. first, is an article that reads like this:

For the information of inquirers and all interest in the relief of our old preachers, Dr. Lunsford the secretary writes us that more is now being given to preachers in Miss. by the Board of Ministerial Relief than Mississippians are giving for the Relief of the old preachers.

There is no doubt that more is needed for some are not receiving assistance who are in need of it and some of those who are being helped are not getting enough. The only help for us in a situation like this is for us to give more.

Honest Brethren this is enough to stir us. Just to think that we, the great throng of strong Baptists of Mississippi, that we are, have permitted such a situation to exist in

our borders and have taken on the outside telling us what to our teeth about it, is enough to stir us into action at once.

Of necessity the old preachers are poor, preaching as they did in an age when Baptists had little to give and less inclination to pay them. Prompted only by their love for Jesus and lost people, giving to us the rich heritage of denominational interest that we now enjoy and now that they are in the closing hours of the evening of their lives it behooves us, out of a heart full of love and gratitude to them for their unserved and loyal service, to make provision for their needs, and I am saying to you my brother deacons, of the whole state of Miss., that we wake up and shake ourselves and keep on shaking until every Baptist in our state has had an opportunity to help supply the needs of these old preachers who are worthy of a portion of the best to be had for them until we adequately provide for them.

Of late we are hearing much about the S. O. S. call. Now brethren we should make this a real emergency ring and go directly after this cause, with our prayers to God that he lay heavily on the hearts of our people a real sense of their duty and responsibility to these old ministers in these their declining days.

Just simply take the offerings on this cause and mail it to the corresponding secretary of State Convention Board the same as you do your other denominational funds. Only say that it is a special offering to the aged ministers relief fund to be used in our state. Our Board can easily get first hand and dependable information from the executive committees of the various Associations as to who the worthy ones are.

Out of a love for God and in the interest of our duty to the principles that we hold nearest let's give this our personal attention at once.

Yours fraternally,

L. B. MORGAN, Deacon
Becker Baptist Church, Monroe Co.

BAPTISTS ORGANIZE TITHING
CAMPAIGN

A. K. Godbold represents S. S. in new drive.

Baptists of the Southern States are out to enroll five hundred thousand tithers by May 1, 1922. Mississippi Baptists are asked to secure thirty thousand of this number. Organization is now being perfected in every county and every church for putting the Campaign over. November 27 to December 4 has been designated as "Half Million Week", when the churches will register the results of their efforts.

The following workers have been chosen to represent Hinds County.

Dr. H. M. King, Jackson, as Director for the County.

Mr. B. E. Jacobs, as layman representative.

Mrs. Emma Fortenberry, Fondren, as representative of the W. M. U.

Mr. A. K. Godbold, Clinton, as representative of the Sunday Schools.

Mr. R. G. Albritton, Jackson, as representative of the B.Y.P.U.

Two years ago this denomination put over successfully the now famous 75 Million Dollar Campaign, and

their efforts in this new program will be watched with interest.

GOOD NEWS FROM THE WEST

I thought you might be interested in hearing a word from a former charge. We are doing nicely, in a church way, I think, even if we are not doing wonders. We have called Rev. Joseph Jacob to be our pastor. He has accepted and has moved to our town, and will serve this and other churches in this locality. This is the greatest forward step, in my judgment, that we have taken in a long time. It insures permanency in the pastorate here, and makes it possible for several country churches to have a pastor, something they have not been able to do heretofore.

Another indication of progress is the adding of several splendid Sunday School rooms to our church. The work is almost completed, and will meet a long felt need. All things considered the Sunday School has been better this year than ever before.

Another important event soon to take place is the coming of Dr. W. E. Farr, of Grenada, to hold our annual revival meeting. The meeting begins October 25. So far as I now know this will be the only revival meeting to be held in the town this year. We are hoping and praying that it may stir the town as it has never been stirred before. Come to see us.

Fraternally,

C. E. WHITE

A. R. Penn and W. S. Scott, evangelists, writing in the Presbyterian, say: "In the United States of America, in the State of Texas, and in the city of Taylor on a Sabbath morning in the month of April, 1921, two Roman Catholic priests deliberately and publicly burned the Scriptures in front of the Roman Catholic chapel for the Mexicans. These two priests had been holding a 'mission' for the Mexicans, and two or three days before that Sabbath they had ordered their people to bring to them all Protestant books and papers in their possession. These were torn in pieces and piled in front of the chapel and burned in the presence of fully a hundred people. Among these books and papers were some New Testaments and Gospels, as well as hymn books and tracts. We have in our possession pieces of the burned New Testaments. Some of our own members were witnesses of this outrage, and some of them heard the harsh denunciations made by those priests of the Protestants. This only demonstrates once again the true spirit of the Roman Catholic Church, though we cannot believe that enlightened American Roman Catholics would countenance such high-handed sacrilege. It would also indicate that our work among the Mexicans in these parts is making progress."

JUST FOR FUN

A Bulgarian maiden named Ptoygha xryurogarzar

Loved a soldier whose name was Mid-bklourrogazar.

When he left for the front He said with a grunt:

"I'll meet you at Ubgatrakxynop-masiagoripamloxazar."

Long Distance
Saving by Mail

From all over Mississippi come mail Savings Deposits to this large, centrally located bank. From the pastor, the farmer, the merchant, the lawyer, the widow, the lumberman, and from all those who realize the value of Thrift.

If you want absolute protection and 4% interest compounded semi-annually send us your first deposit today.

We also pay 4% on time Certificates of Deposit and offer a carefully selected list of bonds to our customers.

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TRUST COMPANY

"THE GUARANTEED BANK"
JACKSON, MISS.

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POTATO BUG KILLER**

Protects Your Whole Garden. Hasten to your druggist, and lay in a supply of this efficient but inexpensive friend to the gardener, which absolutely does away with bugs, which would like to destroy all your vines and small plants. For Sale by All DRUGGISTS, SEEDSMEN and GENERAL STORES.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Mono-aceticacidester of Salicylicacid.

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To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your druggist's or from The Shruptrine Co., Savannah, Ga.

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KELLAM HOSPITAL

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It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-ray, radium or sold. Cancers are permanently cured at The Kellam Hospital without the use of either.

Physicians and surgeons treated from all

WAS DRY LAW "PUT OVER"?

By William H. Anderson
State Superintendent of the Anti-Saloon League of New York.

Probably the most successful instance in recent years of "putting over" a wrong impression upon a considerable portion of the public is the extent to which the wets have hypnotized themselves and bluffed large proportion of those ignorant of the exact facts and those who do not stop to think, into believing that the national prohibition amendment was "put over" on the American people.

Of course, the majority of the nearly two-thirds of the people in the more than nine-tenths of the territory of the nation who voted dry under State and local prohibition, know better. But even at that the situation stands as a striking illustration of the effect of reiteration, and offers new proof of the fact that error and falsehood travel faster and are often more hospitably received than the truth. I have accepted the challenge, in 3,000 words, to show facts that conclusively explode this current and, in some quarters, popular falsehood.

In the development of the prohibition movement, beginning some seventy years ago in Maine, we find:

1. The gospel temperance stage—an effort to take the man away from the saloon.

2. The organization, approximately fifty years ago of the Woman's Christian Temperance Union and the Prohibition Party—an effort to take the saloon away from the man.

3. The inauguration of the local option policy by which township after township and village after village became dry until entire counties were covered, resulting in county option and city option laws under which many cities voted dry and the majority of counties in entire States adopted prohibition, followed logically by State prohibition as soon as the majority of the people of the State were living in dry territory with an opportunity to test the operation and enjoy the benefits of even imperfectly enforced local prohibition.

4. The culminating stage in the launching, nearly thirty years ago, of the non-partisan, non-sectarian Anti-Saloon League, which, as the agency of a strong majority of the churches of the country, formally declared in 1913 for national prohibition as an immediate issue.

This record is an open book, plain to all except those who are indifferent to or refused to learn of what was going on in the country, or to recognize what it meant and the inevitable ending.

In December, 1914, a vote in the popular branch of Congress showed 193 for and 189 against a prohibition amendment to the Federal Constitution—a majority, but not the two-thirds required. The question was thus squarely before the people nearly seven years ago, before the country entered the war or even had any idea it would be involved. National prohibition was considered the logical next step in the elimination of the liquor traffic, the only road to the complete and total extermination of the alcohol evil. Science, big business, life insurance companies, the railroads, medical author-

ities, besides the church, the home and the school, agreed that the facts showed that John Barleycorn was too harmful and expensive a national lodger.

In 1917 came the war, and the following dry events crowded one upon the other:

The Supreme Court of the United States on Jan., 8, sustained the Constitutionality of the Webb-Kenyon law holding in substance that the liquor traffic, being different from ordinary legitimate business, had no such thing as Constitutional rights.

Alaska and the District of Columbia were made prohibition territory by Congress, and Porto Rico permitted to vote dry.

The Federal Anti-Liquor Advertising bill, carrying with it the Reed Bone Dry Amendment, was adopted.

The Food Control bill was passed by Congress giving the President practically absolute power to limit or stop the liquor traffic.

The resolution submitting to the States the national prohibition amendment to the Constitution of the United States was adopted by the United States Senate on Aug. 1, and by the House of Representatives in December.

This is a brief, sketchy outline of how the American people were "slipped up on" before the Eighteenth Amendment was ratified "without warning" by the Legislatures of forty-five States of the Union during 1918 and 1919.

Where were the brewers, the liquor dealers, the professional wets and their financially interested allies during all these years while the country was making natural and normal progress toward prohibition? They were fighting for dear life—squealing like a pig under a gate—warning the drinking public of the danger to their pet indoor sport. But what did the drinking public do? It simply took another drink and laughed derisively. "It can't be done", the men at the bar jeered to his companion. "This is a free country and a lot of old women and ministers and cranks can't put anything over on us. Have another one on me." The most of the rest of the public, including a host of moderate drinkers, said "Let it come."

That the people of America knew what they were about when they adopted prohibition, and that even with imperfect enforcement they prefer it to the licensed liquor traffic, is shown by the fact that not since the passage of the Webb-Kenyon act in 1913, by more than the necessary two-thirds over the president's veto giving States an opportunity to protect themselves against liquor originating outside, has a single State which had adopted prohibition repudiated it and gone back to license in spite of most desperate efforts of the wets in that direction. Not only so, but the dry majority has been increased, at times running seven to ten times as large as the first time.

This was strikingly proved by Michigan, which voted dry the first time by 68,000, and then repudiated a beer proposition in the Spring of 1920, following about a year's test of prohibition, by a dry majority of 206,000, notwithstanding the fact that the liquor interests of the en-

tire country made a special effort to use Michigan as a focal protest and convincing proof of "reaction" against national prohibition.

The traffic has fought every inch of the way. It spent millions as it saw what was coming. It lost the little bit of whisky-fogged intelligence is possessed as the danger became imminent, and ran wild in its last-minute attempts to avert the inevitable. Again John Barleycorn proved a slacker in a fight and a traitor to his friends. Instead of giving strength and intelligence to his opponents he added hopelessly such brains as they had.

The official findings on the testimony taken before a subcommittee of the Committee on the Judiciary of the United States Senate in 1919 and printed in the Congressional Record of Sept., 5, 1919, shows that in their effort to head off the prohibition they admitted was coming the liquor interests had made a survey of practically every State and undertaken to inaugurate a reign of terror; that business men and politicians who dared to oppose the traffic were blacklisted and boycotted by them; that they were active in politics, often in violation of law; that they attempted to subsidize the public press, and employed supposedly disinterested persons to advocate the trade.

Did this look as though they were asleep at the switch while the dries stealthily crept into Congress at Washington and then as stealthily crept into the legislative halls of forty-five States and put an amendment to the Constitution over on them and their innocent followers?

The Eighteenth Amendment was written into the Constitution of the United States with more organized opposition against it than had been brought to bear against the adoption of any other clause. The liquor traffic was entrenched in politics. The recent statement of the wet nullificationists that they are going to follow the lead of the dries and "go into politics" has caused many a broad grin to spread over the visage of even the political infant in arms. Every saloon in the country was a political stronghold. Every ward leader of the Tammany type was a rooster for the saloon and for the vice and gambling interests which centered around the saloon. Every grafter and corrupter of youth, every

shyster lawyer who fattened on the innocent victims of blackmail and other infamous underworld practices had political strings to his practice which were wrapped around the liquor traffic and which he pulled when his victim proved obstreperous.

The dries went into politics because the liquor traffic was there and it was necessary to go there to get at it.

It has become the fashion of anti-prohibitionists in lieu of argument to say that prohibition was put over while the boys were in France. The Congress which voted for the submission of the Eighteenth Amendment was elected in the Fall of 1916, with this question an issue in every district before this country entered the war—before a single man had been drafted—when the soldiers were at home voting. Therefore every soldier who went overseas after we entered the war had had the opportunity of voting for his Representative in Congress to express his wet or dry views while he was away.

The soldiers who were in favor of prohibition voted along with other prohibitionists for prohibition candidates, who, when elected, voted in Congress in favor of prohibition. The soldiers who were wet in sympathy voted with the other wets for wet candidates, who, when elected, voted against the submission of the prohibition amendment—and submission had more than the required two-thirds majority.

What more could the soldiers have done against prohibition if they had not gone to France, short of revolution, completely abrogating the Constitution and overthrowing the Government? Of more than twenty Congressmen representing New York City, only one voted in favor of submission, and the wildest wet does not claim that sentiment in New York city is twenty to one against prohibition. Were not the wets represented? If anybody has any grievance it is the advocates of prohibition, who did not receive representation in Congress equivalent to their actual proportion of the total vote in New York City.

The same Congress that submitted prohibition voted for other measures or voted against them, and there was no hullabaloo when the boys got back that something had been put over on them. The disturbance came from the liquor interests, who used the re-

(Continued on page 14)

Mississippi College

391 college men enrolled 1921 with 44 receiving degrees.

A faculty of the highest efficiency, Mississippi College is one of the four Colleges in our state on the accredited list of the Southern Association of Colleges.

One of the finest athletic fields in the state, and the greatest coach in the South.

Work Opens September 14th

For catalogue apply to

J. W. Provine, Pres.

Clinton,

Mississippi

"CARING FOR THE RETIRED MINISTER."

By:

Wm. Lunsford, Corresponding Sec'y.

The Convention year 1920 to 1921 was the best year for the retired preachers, widows and orphans that the Baptists of the South have known. The total sum paid to beneficiaries the past Convention year was \$118,988.82, which was nearly three times what was paid to all of the beneficiaries in the states now co-operating with our Board, in the year 1918, the year the Board was organized. The sum paid last year was by no means handsome, but it does show good progress. To do justice to our retired living and to the widows of those who have gone on before, would require an annual distribution of about \$300,000.00. We shall be put to our best to do as well this year as we did last. The general financial depression is being tremendously felt in this office. Our receipts are nothing like what they were last year at this time. We fear that necessity will force retrenchment here and there. Even then, we shall do for our beneficiaries a goodly part. No one will be dropped from the list except for special reasons. Especially will this be true of those states which are not as strong as some of the rest. This means that we shall have to draw from our reserve fund, created by the stronger states, for donations to help some of the weaker states through the year. What if we did not have this reserve fund. Some thought we should use all, or nearly all, of our relief money year by year. The wisdom of doing otherwise is now revealed. What a pity that our five million fund was ever cut in half. The money we shall get after this five year campaign is over will not help those who suffer and languish and die in poverty in the meantime. Our appeal, therefore, is to the states, not to allow the relief fund to lag. Unless the money is sent in to your Secretary, we can never get it. Do not compel this Board, for lack of money, to cut the stipends of a single beneficiary, or to decline to receive one who for every reason is entitled to a monthly pension.

The Board's Appeal

The appeal of the Board is for two classes of men. Those who serve in the hard places, and those who serve all the time and are giving all of their undivided time to the work of the ministry. Our great, prosperous denomination in the south rightly directed, will provide adequately for the retired ministers who have served in the hard places for poor pay, and for those who served all the time, no matter where, whose motto has ever been: "This one thing I do," and who find themselves, in old age, dependent on the Board for a reasonable and adequate stipend for a retired Baptist preacher.

Loss of Vitality is loss of the principle of life and is early indicated by falling appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.

MISSISSIPPIANS IN TEXAS

I desire to say a word concerning some Mississippians who are now residing in the beautiful town of San Marcos, Tex.

About one year ago Rev. A. L. Ingram, who will be remembered by many of the Record readers, became the teacher of Bible in San Marcos Baptist Academy. He is a scholarly and consecrated and greatly appreciated by the faculty and student body. He is also doing some fine work as pastor of some good churches near here.

Brother C. E. Dearman, also well-known in Mississippi is the faithful and greatly beloved Missionary of the San Marcos Association. We have just concluded a meeting of this Association and his report was considered one of the best ever heard by this body.

In the last few days Miss Mittie Morris, well known at Clinton and Hattiesburg, and over the state has come to take up her duties as a teacher in the Academy.

The writer is beginning his third year as pastor of the First Baptist church here. So you can see that though I am far removed from my native state and from dear old Miss. College there is no reason why I should be lonely. San Marcos is one of the most charming little cities in the Southwest. It nestles upon the foothills of the Davis Mountains, and the river bearing the same name as the town leaps "full-grown" from mammoth spring within a mile of the court house.

The Academy, though comparatively young has had a wonderful

history. Pres. J. V. Brown is a great school man and under his administration the institution has had a marvelous growth. We had over five hundred students last year, from fourteen different states, and from three different nations.

Besides the Academy we have the State normal College and during this summer we have had over 1800 students in that school.

We have just closed one of the best years in the history of the Baptist church here. The report to the Association showed a wonderful growth in the membership. About nineteen thousand dollars contributed for all purposes, and 180 subscribers to the Baptist Standard. We have had 13 additions to our church in the last three Sundays, six by experience and seven by letter.

Evangelist T. T. Martin is to begin a meeting with us about the last of Oct. and we are hoping and praying for a really great revival.

These ex-Mississippians send love and greetings to the friends of other days.

C. E. WELCH

FOUR MEETINGS

It was the writer's joy to hold four meetings in East Miss.; one at Barnett, by the co-operation of Pleasant Grove Church, where there were nine baptisms and two by letter. The meeting began on July 24, with Bro. Chatham preaching, and I reached there on Monday 25th, and the meeting closed at the baptismal waters on Saturday following.

On 5th Sunday in July and week following at Buchatunna Church,

20 miles N. E. of Quitman, Miss. where Bro. H. V. Schie is pastor. We had a splendid meeting with two additions by baptism.

On first Sunday in Aug. and week following, at Mt. Vernon Church, Lauderdale Co., where Bro. Holcomb is pastor. Seven additions, five for baptism, was a happy result in the meeting; but the power of the word and Spirit of God in the church here, as well as at all the others, was a feature. In those meetings about which the writer rejoices.

The fourth and last of the Southeast Mississippi meeting was held with Mt. Olive Church, Lauderdale Co., Brother H. A. Pickard, pastor. This Father in Israel has been pastor here for forty years, and the only pastor the church has had, except one year.

There was a splendid meeting here, but no additions. Bible classes taught in all these meetings at ten o'clock each morning, except Sundays.

Yours Sincerely,

C. T. CARMICHAEL

Here is the wording of a six-inch double-column display advertisement in the Denver Post:

The Miracle Man, "Health and Psychology." Come and bring the sick with you. He will teach you how to stop all pains by simply pressing the nerve. Every Day—8 P. M. except Sunday night. First Baptist Church, Stout Street, Between 17 and 18th. Zone Therapy. All Free.

This is the advertisement verbatim et in toto, but of course not in arrangement. Now what do you think about that?

Young People Who Can't Go to College.

For a professional education can take a short cut to success by preparing themselves for a good position in the business outlay of expense will prepare one for rapid promotion.

We offer thorough training, by expert teachers, in comfortable, well-lighted and well-ventilated study halls, in the following subjects:

Gregg or Graham-Pitman Shorthand, Touch Typewriting, Draughon's Copyrighted Bookkeeping and Banking, Commercial Law, Commercial Arithmetic, Business English, Business Correspondence, Rapid Calculation, Business Spelling and Penmanship.

New classes in all subjects starting each Monday and Thursday. Now is the best time to begin a course in Business Training.

For large illustrated catalogue, call, telephone or write,

Draughon's Practical Business College

"Mississippi's Big School"

Harding Building

Jackson, Miss.

A Comfortable Support

What is a comfortable support for a retired minister? Circumstances and the cost of living vary so much in a great wide field that the answer is not as easy as might at first appear. For what would be a reasonable amount under some circumstances, or in certain localities, might be unreasonably small elsewhere. What would be thought a reasonable amount with one man, might not be so regarded with another. Variations in the cost of living, and in salaries, affects the ministers in all of the states. Denominational averages confuse our thinking. If we had a great endowment, we could have a provision or rule by which we might determine just what amount a beneficiary is to receive, basing the same upon the salary which he has earned. This, however, is not thinkable until the day of our endowment. With our very limited finances now, we must make need the key for determining what a beneficiary is to receive.

Ten Millions Needed.

Baptists of the South must ask that ten millions be placed in a permanent fund for the relief and Amity Board at the earliest possible date, to help the minister whose active days are numbered. It will make an appeal to men of large resources, as well as to those of limited means. It will arouse the pride of all our Churches, and when the task is finished, we shall look back with pleasure and delight at the ease with which it was accomplished, and wonder why we put off the day of effort so long. Our 75 Million Campaign has taught the people that what they ought to do, they can do, and they are thinking of their old preachers in terms of millions. No cause has a stronger hold on their affections, and in the end they will pay all claim in full.

When Cross Roads Cross Again

In it the author draws a sharp contrast between the condition of a worn-out preacher and an aged actress with whom he had fallen in love early in life, but later spurned because of her desire to go on the stage. The story is fascinatingly told of how they met again after many years, when the old preacher was a poverty stricken book-peddler and the actress living off the bounty of a home dedicated to members of her profession. The case of the preacher grown gray in ministerial service, no longer desired even in the smallest churches, and without other means of support than the occasional sale of a Bible or a religious book, is put in a gripping way. It brings a blush of shame to one's cheeks to think that any worthy retired minister should ever have been reduced to such a pitiable level of existence as that depicted by the author.

The Baptists of the South have not yet attained the goal of providing an adequate income for their retired ministers, but it is heartening to know that we have begun, and are "going on" at a rate more rapid than is commonly known.

HE WON OUT.

Below is a good letter from Bro. G. M. Savelle, a graduate of Miss. College, and now in our Baptist Bible Institute, New Orleans, getting ready for his work across the seas, which

contains material which, in my judgment ought to be passed on to the brotherhood. Zeno Wall.

Dear Brother Wall:

Here is a check for \$20.00 to cover my pledge for 1921 to the building fund of the Clinton Baptist Church, and it goes forth to you with the hope and prayer that before many more months you will have erected the temple of God there and that the many sons of Mississippi College and daughters of Hillman will be using it to the glory of God and the upbuilding of His Kingdom.

I have been wonderfully blessed in my work this summer selling automobiles, having to date sold \$3,105.93. My sales have been unusually good. Since I got the victory over the devil as to tithing—which was won on August the 25th—I have been happy, prosperous and a true Tither. I let the devil cheat me out of the Lord's money for some ten years, listening to his various reasons why I could not Tithe, but God gave me the victory and I am happy in Christ. My sales have been far better since I began Tithing. God will always prosper and honor those who honor him with their money and their lives.

My wife and I are happy over the thought and plan of going to another land after our period of training is over to live and tell the lost of the Savior who died for us and them. We want the prayers of Clinton people that we may live the Unselfish Life and be great factors in the bringing in of God's Kingdom.

Your friend and brother in Christ,
G. M. Savelle.

GREAT MEETINGS

At Ellisville, we had a three-day meeting, including the first Sunday in May, with our great Fifth District Enrollment man to assist us. Five for baptism, and the top in the 75 Million Campaign gone over. On June 12th Bro. H. H. Webb, of Poplarville, came and held forth the Word of truth with power and demonstration of the Holy Spirit, for ten days. Thirteen by baptism and six by letter, and the former membership greatly strengthened.

Heidelberg, July 10-15, with Bro. W. R. Cooper, the new pastor at Columbia, doing the preaching. He seemed at his best, and great congregations heard God's messages through him with much interest. Three for baptism.

Summerland, July 30-Aug. 5, the pastor doing the preaching, and Bro. Marion Hill, of Laurel, leading the music; the devotional services each day being led by some one of our fine young men or boys. It was good to be there and hear these young fellows talk and lead in prayer. God blessed us with thirteen by baptism and six by letter.

We had received eight others for baptism, previous to the meeting, during this year.

It was my pleasure to be with that great preacher and consecrated pastor, D. J. Miley, of Gunn, Miss., in three meetings this summer, all in Rankin Co.

Plain, Aug. 13-18. Two for baptism and three by letter. This church is located on the yards of the

old Richland Academy, famous in antebellum days. The Academy building is still used for school purposes. A splendid community and a great church. They are to entertain the Association later on in the fall. It will be well cared for.

Cato, Aug 20-25. Seven by baptism and two by letter. A great church with a great pastor doing great work for God. This church has a great history. Such great preachers as Walker, Chapman, Johnston, Barnett, and Pope were sent out by her. It was good to be in such an atmosphere and catch the spirit of so happily a united pastor and people.

Truly,

C. E. BASS

MAGEE'S CREEK

I have been watching the columns of our paper for some reports of B. Y. P. U.'s. Will say that we have organized one in our church, and have on roll now 24 members and lots more that we are expecting to enroll soon. We are at work on the group plan as we have found that is the surest way to insure every member to be in active service, at least once each month.

Our Band of young church soldiers especially seem interested in the Bible or Sword drill in addition to the lessons from the Quarterly. They have shown quite an interest in searching for the different passages of scripture.

And several of them have already led in prayer in the Union, both boys and girls. Other's have said they would at an early date; so I feel that much good has already been accomplished by the organization and ask that every reader of the Record pray for the success and continuation of this union and all others, and that many useful church workers may come out as a result of the BYPU's. If the Record will allow us space, why not help each other through its columns. If something is good for our will it not be good for theirs? So let us help one another and what big things we could do."

MRS. D. N. BEARD, President.
Tylertown, Miss.

NEW HEBRON CHURCH.

September was the beginning of the fourth year by the writer as pastor of this church. From some points of view the work here was not promising as some might wish, when I was called to this church in the month of August 1918. I am a strong believer in the Holy Spirit directing the preacher to the church which God would have him pastor, if he is called of God to be a pastor. So when I received the news on Sunday that I had been called to this church I spent much time from then till Wednesday in prayer, seeking to know God's will in the matter. It was settled in my mind that it was of God, I accepted the call and have not had a single doubt since then about the matter. I have not spent any of my time studying about what the outcome might be, but I am very thankful that the Lord has greatly blessed us as we have worked together. There was a three thousand and three hundred dollar debt on the building when I came, but the members were

willing to sacrifice in order to pay out the building. It was done in less than one year. More than one hundred people have united with the church during this time and more than two thousand dollars a year have been turned into the Lord's work. The work now is in the best condition it has been in since I have been with them. We have a fine Sunday School, the best in the history of the church. The leaders have an excellent work, and the young people are doing a fine work in their Y. P. U.

Now the pastor has not done all this by any means. The members have taken right hold as they have had opportunity and willingly did the work. The blessings of our heavenly Father have been many. We give him the praise for it all. We are enlarging our plans for the future.

B. E. Phillips, Pastor.

EBENEZER

Our meeting at Ebenezer Church, Holmes County, began August 21st with Rev. Bryan Simmons doing the preaching. Bro. Simmons is a great preacher, is as humble as a lamb and yet as bold as a lion, and rightly divides the word of truth. We had two professions of faith; one joined for baptism and five by letter. The church was wonderfully strengthened and edified. Voted to adopt the budget system of financing the church, substantially increased the pastor's salary and is in a much better condition generally for service.

We also secured 6 subscriptions to the Record with more to follow. At the conclusion of the meeting the splendid people of the town pounded the pastor until his pantry is overflowing with good things to eat, God bless them every one. We had the splendid co-operation of the other denominations of the town for which we are very grateful. The Holmes County Association convenes with us here at Ebenezer Oct. 11 and 12. We are looking forward to a great meeting.

Your Brother in Christ,
E. G. Evans, Pastor

TISHOMINGO BAPTIST ASSOCIATION CONVENES IN IUKA

The Tishomingo Baptist Association was in session here Tuesday and Wednesday of this week. About 100 delegates and a number of visitors were present. A great deal of important business was transacted.

Dr. R. A. Kimbrough, of Blue Mountain, preached Tuesday morning and J. W. Hudson, Tishomingo Association Missionary, occupied the pulpit Tuesday night.

Iuka Miss. 9/15/21

MARRIED

At the home of her parents, Mr. and Mrs. H. M. Schilling, on Sep. 6, at four o'clock P. M., Senator C. C. Dunn to Miss Annie Lucille Schilling. Rev. B. S. Vaughn officiating.

Tippah Association is planning for a division of its territory, giving an association to each of Benton and Tippah Counties. Tombigbee Association will probably become Itawamba County.

WAS DRY LAW "PUT OVER"?

(Continued from page 7)

turning troops to further their propaganda. They figured that the people would do anything asked by the soldiers, and that their last hope of impressive protest lay in getting the returning heroes to set up a roar.

The fact that there was not as much objection as might have been expected from those who were undoubtedly wet before they started, bears out the assertion that the war and observation of drinking in France turned many a man into a prohibitionist. The failure of the liquor interests to prostitute the American Legion and make it a beer-and-wine organization attests the fact that the "put over" campaign did not altogether fool the veterans of the World War. The small number of soldiers in the "wet parades" is eloquent.

Before the Federal Amendment was submitted, twenty-six States, more than a majority, had adopted state prohibition, and before it became effective thirty-three States, more than two-thirds, had gone dry as states, and two-thirds of the territory of the others was dry. In New York, considered a wet state, 650 out of 932 towns were dry by referendum under local option, and of the fifty-seven cities in the State, twenty voted dry out of the thirty-nine that embraced their first and only chance to vote. Notwithstanding the wet concentration in the big cities, nearly two-thirds of the population of the country were living in dry territory, practically all of it dry by direct popular vote, when national prohibition was adopted. These dry States and dry smaller units contributed their quota to the American Expeditionary Forces. And they also lawfully sent representatives to Congress who represented them. The liquor traffic, "the most colossal bluff in history," had been "called" by the sovereign power.

The continuous demand of the anti-prohibitionists for a referendum on the Eighteenth Amendment is another example of the way in which the liquor propagandists put words into the mouths of the people who are not informed on matters of legislation, to sound like a spontaneous national uprising against the dry laws. The amendment was written into the Constitution by the method prescribed by the Constitution itself—the method by which every preceding amendment was adopted.

The very wets who are still raging because there was no bogus, so-called referendum which could have settled nothing on national prohibition because as they know, there is no provision of law to make it operative, opposed every effort to secure an honest, effective referendum in localities and States. It took twenty-one years of fighting after town option was granted the rural sections of New York state before cities won the same right. The liquor traffic not only in New York, but throughout America, opposed every extension of any vote that would be binding against the traffic if the people voted dry, and has clamored only for a vote which they knew could accomplish nothing but muddle the situation and delay the operation of prohibition. Of course the wets had

a right to do this, but the dries had an equal right to use every lawful means to keep prohibition from being blocked when it had been lawfully adopted.

A typical sample of the argument of the liquor interests everywhere against allowing the people a direct vote on the liquor question is furnished by the attorney of record for the brewers of New York, which was the brewing center of America, who, in fighting the submission of the liquor question to a direct vote of the people of New York State in 1916, said to the Legislature:

"Under our form of government people vote on the liquor question just as they do on all other questions when they elect members of the Legislature whose duty it is to make laws to govern all kinds of human activity. There is no more reason why the people should vote directly on the question of granting license to sell liquor than on that of granting a license to a druggist or a certificate to a doctor, or on the manner in which a butcher or bakery shop should be conducted.

The theory of our State and Federal Government does not contemplate that the people of any state or locality should meet and pass laws. On the contrary, both the Federal and state plan of government provides distinctly that the people should meet and elect representatives who are to assemble at a given place and pass laws which are to be administered by the proper arm of the Government. Thus, the general scheme of the Government of the State intends that the members of the Legislature shall meet once a year as representatives of the people and carry out their wishes by such enactments as are fitting and proper for the end sought to be served, and arrived at after proper deliberation.

The calm and deliberate judgment of the representatives of the people who have been especially chosen to study and pass upon public questions may be depended upon to more nearly reflect general public opinion than a local option election which is usually brought about and carried on by parties specially interested on one side or the other. The members of the Legislature must answer to their constituents, while there is no such consideration to deter the voter from yielding to passion and whim. No reason can be advanced why the Legislature should delegate its power to the people to make laws on the liquor question any more than on any other question which may be an issue before the people. It is really beclouding the issue and throwing dust in the eyes of the people when the cry of suffrage is raised in behalf of this bill."

The contrast between that and the later attitude of the brewers on the referendum question is illuminating and laughable. It shows a deplorable lack of sportsmanship for the wets, after being content with the Constitution with its supposedly insuperable obstacle to prohibition contained in the requirement of a two-thirds vote of both Houses to submit and ratification by three-fourths of the States, to object to the Constitution and insist on changing the rules after all obstacles were surmounted by the dries.

Every intelligent person who thinks must realize that it would be utterly impossible to get more than two-thirds of both Houses of a Congress composed of politicians who know the sentiment in their districts and a majority of the Legislatures of their sensitiveness to liquor influence in political organizations, especially in the large cities, to stand for a proposition unless there was an overwhelming popular majority for it throughout the nation as a whole. The Anti-Saloon League would have been glad any time in ten years prior to ratification to accept the result of a popular vote in the entire nation, which would be the only fair basis, because obviously there can be no honest, genuine referendum except in the identical unit to be affected by the result of the vote.

When forty-five instead of thirty-six, out of forty-eight States, that is, fifteen-sixteenths instead of three-fourths, with all of the larger States included in the forty-five, ratify prohibition, the objection that it was "put over by a minority" reaches the limit of absurdity. It is not entitled to serious consideration, and can be dismissed with the suggestion that if the claim that it was "done by a minority" is true, that constitutes the best argument for prohibition, because it would be proof that a minority sober can overcome a majority which is not.

—N. Y. Times

HAPPY MARRIAGE

The ideal age for marriage is in the early twenties, from 21 to 25. The ideal difference of age is about two years. The husband should be about two years older than the wife. However that is simply the ideal. There are many cases of happy marriages where the husband is one or two years younger than the wife. I saw a German a few weeks ago where that was the case. There should not be a greater disparity of age than five or ten years, as it often leads to infelicity. There is a divorce granted every four minutes and a large number show disparity in age. Where one has most of his life behind him and the girl not a matured woman she will meet some younger man that she will prefer to

Headaches Vanish

Sick or nervous headaches, back-aches, women's aches almost instantly respond to the liquid remedy **Capudine**. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60 cents. Insist upon getting **Capudine**

HILLMAN COLLEGE

For Young Ladies
CLINTON, MISS.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice President.

her unequally yoked husband and it will wind up in a separation.

W. H. PATTON

In a personal letter Bro. L. A. Moore outlines a comprehensive program for his church at Louisville, extending through the coming year. No church can accomplish much that does not lay out its program in advance.

A nervous passenger on the first day of the outward voyage implored the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved.

Bro. L. A. Moore, pastor at Louisville, has been called and has accepted Enon church, which gives him two good country churches for afternoon appointments.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.
60c at your druggist's or from the
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The purified and refined
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Medicinal virtues retained
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only in sealed packages.
Price 35c.

When the messengers to the Southern Baptist Convention go to Jacksonville next year they will carry with them definite assignments to specific hotels, and the assignment card, furnished by the local entertainment committee, will give the detailed equipment of the room and the price, beyond which the hotels have entered into a written agreement not to go in their charges. The rates of all the hotels will be the most reasonable the messengers have enjoyed in recent years, and the restaurants and cafes of the city have likewise guaranteed reasonable rates and good service. The taxicab lines have guaranteed the cheapest prices the Convention city has offered since taxis became fashionable, though it will not be necessary for the messengers to ride in taxis unless they want to, as two street car lines run to the Billy Sunday Tabernacle where the sessions of the Convention will be held, and the traction company has given a guarantee that the same good service that was given during the Sunday meetings will be given the Convention. All hotel assignments will be made by the local committee and it is requested that no one ask for reservations until after January first.

These are some of the things accomplished by a sub-committee of the executive committee of the Convention, as reported to the committee as a whole at its recent session in Nashville. An armory, a half block from the tabernacle, has been procured for the exhibits of the various boards and other agencies. It appears that by far the best arrangements that have ever been made for caring for the Convention have been secured at Jacksonville, thanks to the diligence of the committee on arrangements consisting of J. Calvin Moss, of Virginia, George E. Hays of Kentucky and P. C. Barton of Arkansas and the committee as a whole will recommend to the Convention that similar precautions looking to the comfort and convenience of the messengers be made by a committee each year hereafter before the Convention is definitely awarded to any applicant.

A new experiment for next year's session of the Convention will be special services preceding the morning session of the first three days calculated to make an especial appeal to the young people in an effort to more fully enlist them in the Convention's proceedings and work. The committee on order of business was asked to make provisions for the young people to have an hour preceding the regular opening hour of the Convention for a program all their own, and a committee consisting of Dr. E. W. Pickering of Maryland, Dr. R. E. Gaines of Virginia and Dr. J. E. Dillard of Alabama was named to arrange these programs so that they will be kept under the control of the Convention. It is anticipated that a different phase of young people's work will be considered each morning, with one hour being given to a consideration of the young people themselves.

The inter-board committee, in charge of Baptist student activities was instructed to proceed with the inauguration of its work for the fuller relation of the Baptist students of

the South with the work of the denomination. This committee, composed of representatives of the Foreign Mission, Home Mission, Sunday School and Education Boards and the Woman's Missionary Union, will now proceed to employ the necessary workers and institute the work among the students at once, though the final status of the work will not be definitely determined until the next session of the Convention.

With a view to standardizing the receipt and administration of annuity funds by the boards and other institutions of the Convention, the executive committee voted to recommend to the next session of the Convention the creation of a commission on annuities whose duty it shall be to make a thorough study of the whole question of annuity rates and general administration, and bring in recommendations to the body as to a schedule of annuity rates that are actuarially sound and beyond which rates no Baptist board or institution shall go. The commission will also formulate general regulations for the proper safeguarding all of the funds entrusted to boards and institutions as annuities.

In the future the Sunday afternoon hour of Convention week will be under the control of the Convention for Convention program rather than placed at the disposal of the local committee, if the recommendations of the executive committee are adopted. This recommendation becomes effective for the Jacksonville session and the Sunday afternoon program will be provided by the committee on order of business. This committee was asked to make provision on the afternoon of Sunday, May 21, for a memorial service in honor of Dr. J. B. Gambrell, who completed his fourth year as president shortly before his death. A regular committee on memorials was named consisting of Dr. Z. T. Cody of South Carolina, Hon. J. C. Stallcup of Oklahoma and Dr. N. B. O'Kelley of Florida.

The executive committee received and acknowledges a resolution of regret upon the death of Dr. Gambrell, from the Baptist Union of Great Britain and Ireland and adopted a resolution of regret upon its own account upon the motion of Judge E. W. Stephens of Missouri.

Due to the large amount of business to be presented to next year's session of the Convention it was voted to fix the opening hour at 10 A. M., Wednesday, May 17.

Dr. J. T. Henderson, secretary of the Laymen's Missionary Movement, was elected a fraternal messenger of Southern Baptists to the annual convention of the Baptists of Mexico that will meet in Mexico city, October 11, 1921.

FRANK E. BURKHALTER

ECHOES

Number One—

A layman of good education, who resides in a western city, in a personal letter makes the following statements: 'We have been greatly blessed by your visit. All the members of our family have accepted tithing and are keeping books. We are contributing each Lord's day as we are prospered. We are taking God into all we plan and do. Our joy is great.' This is the experience of all who 'acknowledge God in all their ways,' and 'honor Him with the first fruits of their substance.'

Number Two—

An invalid widow who is seventy-four years old, is very greatly interested in the Half Million Campaign, as indicated by the following statement: 'I have four sons, one son-in-law, and quite a number of Grandsons; I am praying that they will all be tithers.'

Prayer should have a large place in this Campaign and it is a service that the most humble can render effectively.

Number Three—

A successful business man, who is Chairman of the Laymen's Committee in his state, is very much encouraged over the outlook, as indicated by the following report: 'I am meeting with splendid response from the associations, and large numbers of our pastors are backing me up splendidly and enthusiastically. The demand on my time is very much more than I am able to meet, but I am trying to cover all the territory I possibly can.'

The zeal of this busy layman is most commendable, and it is gratifying that there are a considerable number of other laymen that are equally active and efficient. This Campaign, however, should lead multitudes of laymen to discover their opportunity and to volunteer their services; it is not only a most worthy cause, but it is a work that is specially suited to business men. 'It is required of stewards that a man be found faithful.'

J. T. HENDERSON

An Irishman, an Englishman and a Scotchman were out of work. They traveled together in search of employment and came to a farmer's house and applied. The farmer said whoever could tell the biggest lie could have a job. The Englishman said he went to the North Pole in a tub. The Scotchman said he swam to the South Pole. The farmer then asked Pat:

"Well, Pat, what's your lie?"

"Begorra, sir," said Pat, "I believe these lads." Pat got the job.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from The Shuptrine Co., Savannah, Ga.

A GOOD MEDICINE

FOR LOSS OF APPETITE

General debility, and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

School Desks

Opera Chairs,
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Kindergarten Chairs,
School Supplies,
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UNLIKE OTHER BELL
SWEETEN MORE DUR-
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OUR FREE CATALOGUE
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DODSON WOULD STOP

SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

STANDARD FOR 50 YEARS
WINTERSMITH'S
CHILL TONIC
Wards Off Malaria and Restores Strength. Try It

Not Only For
Chills and Fever
But a Fine General Tonic

KINGDOM SONGS

The Baptist Sunday School Board's New Song Book. The latest and best—a combination of the cream of all modern gospel music.

Write for Prices

BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tenn.

If Southern Baptists will practice self-denial this fall, eliminate all luxuries and a few of the less essential necessities, wear old clothes and practice other economies, they will have no difficulty in meeting their current obligations to the 75 Million Campaign, according to a statement just issued by the Conservation Commission, composed of the secretaries of the general boards and commissions of the Southern Baptist Convention and the secretaries of the state mission boards and a few other representative persons chosen from the South as a whole. In a statement addressed to the Southern Baptist brotherhood, the members of the local churches were urged to manifest their love for God and their loyalty to His cause by making sacrificial gifts to the support of the Lord's work, which has been so marvelously blessed within recent months.

Accounts of the most gracious revival season Southern Baptists have ever known were reported from nearly all the states, and those states which did not report revivals already being held announced that such meetings would be conducted in the local churches during the fall and winter months. The three states that will conduct fall and winter evangelistic campaigns chiefly are Maryland, Virginia and Illinois.

From all the other states the reports were to the effect that the ingathering of souls was the largest on record. More churches have held special revival services than ever before and almost without exception these efforts have been fruitful. A few of the churches have even doub-

led their membership by the baptism of new converts. Pastors and people everywhere have responded to the appeal of the Commission, issued at Chattanooga, to make special efforts to win the lost to Christ and while the reports that have come in so far are far from complete, they are sufficient to indicate that last year's record of 175,000 baptisms in the local churches of the South will be surpassed this season.

If God has so blessed His people in spiritual matters they should be glad to meet their obligations in the support of His cause in the homeland and elsewhere, even if to do it will mean sacrifice, members of the Mission urged. If people will thus prove their loyalty to God and His work He will pour out even greater blessings upon them in the months ahead, it was said.

But to the spiritual blessings which God has given Southern Baptists this season there have been added many hopeful economic factors, it was pointed out, which will make business conditions better and the payments easier.

Among the more hopeful economic factors, it was pointed out, which will make business conditions better and the payment of Campaign pledges easier are the more settled international relations everywhere which tend to stabilize conditions throughout the world; the calling of the conference on disarmament, bonding of the war debts of the allied nations to the United States, enabling the foreign countries to buy America's raw products and repay their debts to this country in

manufactured goods; revival of the railroads throughout the country and of practically all the industries in the South, thus greatly reducing unemployment; and the recent rise in the price of cotton. This year's crop has been made at the lowest expense for many years, and while the crop is short, the better price, added to the large reserve of last year's crop that remains in the hands of the producers largely, will serve to equalize the larger part of their obligations. When the money the farmers receive for their cotton is put in circulation, all other classes of people will profit from the prosperity and thereby likewise be enabled to meet their obligations to the Campaign.

In spite of the depressed conditions many of the states report larger cash receipts on the Campaign, than during the same period last year. So while all the state secretaries realize that for their states to meet their obligations to the Campaign this fall will require unprecedented effort and sacrifice, they are confident the loyal Baptists in every state are going to work and pray and give as they have not done before rather than permit the interests of God's Kingdom to suffer thru lack of adequate support. In such a path lies one of the greatest victories Southern Baptists have ever known, it was pointed out.

FRANK E. BURKHALTER.

BAPTIST ASSOCIATION

The Prentiss County Baptist Association held its annual meeting with

the Osborne Creek Church Tuesday and Wednesday of this week. W. L. McElroy, of Baldwin, was moderator, and H. R. Spight, of Boonville, clerk. Rev. Mark Harris, of Geesville, preached Tuesday. Mr. J. E. Byrd, Tuesday morning. Mr. J. E. Bryd, representing the State Convention Board, addressed the body in the afternoon. Rev. R. A. Kimbrough, State Enlistment Man, addressed the Association and preached Wednesday morning. The delegates report a very successful and satisfactory meeting, and some important work was laid out for the next year. Mt. Olive Church was selected as the place of meeting next year, which will be Thursday and Friday after the 2nd Sunday in September.

From BOONVILLE BANNER
Boonville Miss. 9/9/21

BELLMONT

My meeting at Belmont, 12 miles north of Collins, began on Saturday before the first Sunday in September and lasted till next Friday. Brother J. C. Parker did all the preaching from the first service.

His preaching was with power that moved the people and great crowds came for every service. Many of the church members resolved to live closer to God and we had an old time revival and received 23 members: 21 baptized and 5 by letter.

I went to Concord and Linecreek last Saturday and Sunday. One more lady received for baptism at Line Creek.

D. W. MOULDER

Catch-up Campaign Now On October "Redemption Month"

Now is the time for every loyal Baptist to rally to the call for redemption of pledges. We made our pledges in god faith; the work has been launched on the basis of our pledges; the boards have incurred heavy obligations; we must come to their relief; we must pay what we have promised.

We are now called upon to catch up the slack to pay up if we have fallen behind. October is "Redemption Month." Our convention year closes October 31st. If we reach our quota this year, we must collect nearly \$300,000 in October.

Our people are reaping an abundant harvest. Prices are looking up. God has prospered us—let us not forget His cause. Let us bring to Him the first fruits of the harvest.

We are living at a time when Christianity is being tested. Will we who name the name of Christ stand true? "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

R. B. GUNTER, Cor. Sec.